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NEW-JERUSALEM MAGAZINE.

VOL. XIII.—NEW SERIES.—No. 3.

MARCH, 1889.

THE BOOK OF JOB.

IN our English Bibles, preceding the Book of Psalms, is a book of about the same extent as the Gospel of John, divided into forty-two chapters. In the Hebrew Bible it is classed with the books which are placed after the Law and the Prophets, and stands between Proverbs and the Song of Songs. The name which it bears is that of its principal character, Job, about whom nothing certain is known, and who was in fact only a representative man. A writer in the Talmud expresses a tradition that the book was written by Moses when he was among the Midianites, or rather was compiled by him from what he learned in Midian before he was called to lead his people out of Egypt. Some modern critics have thought that they found evidence of double authorship, or even of several hands, but their conclusion is not made on sufficient grounds. The style of the book is manifestly archaic, giving evidence, as Canon Cook says, of its origin in "hoar antiquity." It has been a favorite study with Hebrew scholars on account of its many words of obscure meaning; ordinary students, however, have not dealt much with it because it contained no history, was not prophetic, seemed to take no cognizance of the Mosaic Law, was not quoted by our Lord, was only referred to in one passage in Ezekiel, where Noah, Daniel, and Job are mentioned (xiv. 14), and in one in the Epistle of James, where the "patience

of Job" is spoken of (v. 11), and seemed to treat only of the general idea that God governs the world and insists upon submission on man's part.

A recent writer in the *Andover Review* has gone over the ground of the general meaning of the Book of Job, and has vividly brought out the fact that it is really a history of Job's religious life, that the friends who came to console him in his great afflictions only expressed a formal and external religion; but that Job, in spite of their depressing sympathy and in bright contrast with their cold reasoning, rose into a clear faith, not dependent upon prosperity and not to be shaken by the utmost adversity. This view lifts the book from being a mere series of conversations on Divine government to being a record of a life benefited by adversity and of the steps of its purification. This view, therefore, greatly increases its usefulness as a religiously instructive composition.

Among our own people Job has not been much studied for two reasons, of which the first is that, unlike the Law and the Prophets, it did not contain a meaning treating of the Lord's redemptive work, and the second is that other books of the Word, by virtue of their more perfect inspiration, have engaged our whole attention. It is possible that we have thus been led to overlook the fact that, nevertheless, Job has an inspiration of a certain kind, and higher in degree than Christians in general attribute to any book of the Bible, and that we have reason to regard Job and to study it as a book of profound wisdom, representing the religious era preceding the days of the Israelitish Church, and known to us as the Ancient Church. We read in our doctrines:

> It is a book of the Ancient Church, full of correspondences; a noble and useful book; having a style representative and significative, though not of the books called the Law and the Prophets, and not having an internal sense which treats solely of the Lord, which sense makes a book of the genuine Word; a very ancient book, written by means of correspondences. (A. E. 740; A. C. 3540; A. E. 543.)

These descriptive remarks are found in passages which treat of portions of the book from which, in more than one

instance, a "spiritual sense" is drawn (A. E. 401, 627). There are other statements applied to the book in general, as follows:

It uses the method of writing derived from the most ancient people before the Flood, who represented what is celestial and Divine by what was visible on the earth, and thus filled their minds and souls with joyful perceptions when they beheld the objects of the universe, especially those beautiful in form and order. Such is the Book of Job. (A. C. 1756.)

This kind of writing was common in most ancient times. All that is related in the first chapters of Genesis is brought into the form of history, in the internal sense of which is what is Divine as to the new creation or regeneration of man in the Celestial Church. The Book of Job is also of the Ancient Church. (A. C. 9942.)

We also read that the knowledge of correspondences has been hidden since the time of Job, namely, for some thousands of years, but is now restored. (T. C. R. 846.)

Swedenborg quotes from it very frequently, and says he does so "on account of the correspondences of which it is full." (A. E. 543). He implies that he will explain it all, but was doubtless led to other work. (A. E. 740.)

It seems that the book is a most precious possession, handed down from wise times, when men delighted in spiritual truth and knew how to present it in the form of the most perfect poetry, using the symbolism which was of the order of creation; and, aside from all literary interest of the highest degree attaching to it, it seems that the book was written to teach a lesson of religious value. What is known about it in the New Church joins readily with any reverent interpretation like that presented by the *Review* writer, and, indeed, demands some such interpretation. In going over the book in a summary way, I shall be guided by some twenty explanations of passages from it given by Swedenborg, having selected these from more than a hundred which are found referred to in the index of Des Guays.

Job lived in the land of Uz, which is placed by the scholars either to the southeast of Palestine, or, more probably, over the Jordan in the Jaulan, where the name is still found. It

was occupied by nomadic tribes which ranged through northern Arabia. He was evidently a sheik, or great man, having thousands of camels and sheep and hundreds of oxen and asses, and "a very great household, so that he was the greatest of all the children of the east." His sons gave many feasts. Job devoutly burned sacrifices. His life was one of piety and prosperity.

But Satan appeared upon the scene, and said to God, who delighted in Job's excellence, "Doth Job fear God for nought?" He had come from going to and fro in the earth, and from walking up and down in it. He was "seeking rest, but finding none" — an evil spirit seeking some one to possess. Therefore he is represented as accusing Job and asking leave to spoil his prosperity. Leave was given, and word was brought to Job in a single day that various enemies had attacked and carried off his animals, killing their guardians, and that a whirlwind had destroyed the house where his sons and daughters were gathered, and had killed them with the fall of the ruins. This did not shake Job's faith, but he said, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Satan, therefore, was not satisfied, for he could have no possession of a man who clung to God, and so he asked further leave to torment Job. This was granted, and Job fell a victim to leprous disease, and the former grandee now sits among the ashes, suffering mental and bodily agony.

This scene tells us of a religion which has never been tested, of one which makes offerings out of its abundance, but knows God only in fair weather, and is grateful to Him only for great benefits. The permission given to the evil spirit to take away all Job's happiness plainly marks a severe temptation, out of which Job may come with so vital a relation established between the Lord and himself that his religion afterward will be "gold tried in the fire," and purified seven times in the furnace of affliction. The lesson of the book is the transition from inherited to actual religion — from that of the lips to that of the heart. What was the progress of the trial, and what its result?

People came to Job to condole with him, and to offer him such mental remedies as they knew. His wife said, "Renounce God and die." Job quickly rebuked her, seeing the impiety of her advice. This step of purification from absolute denial of God he could take at once. Then three friends came, Eliphaz, Bildad, and Zophar, who probably were heads of tribes of like rank with Job. They came to bemoan and comfort him, put dust on their heads, rent their clothes, and sat still seven days and nights. Religious men they evidently were, but they are represented in what they said as having only the cold idea that Job must have sinned and deserved this punishment. They preached to him as men preach to misery who have never known misery. When Job cursed the day he was born, and cried out as a man "whom God hath hedged in," Eliphaz the Temanite answered:

They that plow iniquity, and sow trouble, reap the same.

Job answered in his agony, —

Teach me, and I will hold my peace;
And cause me to understand wherein I have erred.
How forcible are words of righteousness;
But what doth your arguing reprove?

[The quotations are from the revised version, and necessarily very brief.]

Then answered the second friend, Bildad the Shuhite, also reproving and cold-hearted:

So are the paths of all that forget God;
And the hope of the godless man shall perish.

Then Bildad predicted that, when he had been sufficiently punished, Job would be prosperous again. But Job could only grieve, and say, —

My soul is weary of my life:
I will give free course to my complaint;
I will speak in the bitterness of my soul.

Then Zophar, the Naamathite, who was angry with Job for complaining, spake roughly:

Should not the multitude of words be answered?
And should a man full of talk be justified?
Should thy boastings make men hold their peace?
And when thou mockest, shall no man make thee ashamed?

And this Job answered with a touch of satire, —

No doubt but ye are the people
And wisdom shall die with you.

Having now heard all these, he listens again, as they speak in the same order, and each receives a reply from the sufferer, in which he plainly vindicates that he finds no help in their cold words, saying to Eliphaz, —

I have heard many such things,
Miserable comforters are ye all.
I also could speak as ye do.
If your soul were in my soul's stead,
I could join words together against you,
And shake mine head at you.

Bildad then seems even to taunt Job:

Wherefore are we counted as beasts,
And are become unclean in your sight?
Thou that tearest thyself in thine anger,
Shall the earth be forsaken for thee?

And Job cried out, —

How long will ye vex my soul,
And break me in pieces with words?
Have pity upon me, have pity upon me, O ye my friends!
For the hand of God hath touched me.

He turns from them; he perceives that their faith is not sufficient for him in his agony; he leans on the hope of a future deliverance, —

I know that my Redeemer liveth,
And that He shall stand at last upon the earth,
And after my skin hath been destroyed,
Yet from my flesh shall I see God.

Zophar then answers more severely than ever:

This is the portion of a wicked man from God,
And the heritage appointed unto him by God.

And Job said in answer, —

Suffer me, and I also will speak ;
And after that I have spoken, mock on.

Once more Eliphaz spake, and was answered; then Bildad spake. After this Job is said to take up his parable, and spake at great length in review of his life, uttering his prolonged and painful thoughts, to which the friends of his prosperity had added the best they had to give, but in reality had given stones for bread. What Job says here in a spirit of self-vindication shows us that the trial must proceed further, though it has done one good in bringing him to a thorough self-examination.

The three friends retired angry, deeming him "righteous in his own eyes." Then one Elihu, angry with Job for replying to the friends, and angry with the friends for not being able to convince Job that he was being punished simply for past sins, waited for them to withdraw because they were older than he, and then broke forth upon them in a boastful spirit, and charged Job to listen to him. He said :

They are amazed, they answer no more,
They have not a word to say.
If thou canst, answer thou me,
I am innocent, neither is iniquity found in me.

So he went on at great length, and, while he was speaking, a storm came up, of which he made use to further reflect upon Job, and magnify God. He claimed God as his special friend, and said to Job :

Hold thy peace and I will teach thee wisdom.

But the storm came nearer, and it is plain from the abrupt ending of Elihu's speech that he was frightened into silence and awaited no reply.

Then, out of the whirlwind, came the voice of the Lord to Job, saying, —

Who is this that darkeneth counsel
By words without knowledge?

To what the Lord said in explanation of His ways with man, Job made no other reply than a word of humility. Then the Lord spake again in a magnificent Psalm, referring to mighty beasts to teach Job that the God of all the earth would do right.

The answer of Job shows the blessing of his trial. In deep humility he said, —

I know that thou canst do all things,
And that no purpose of thine can be restrained.
Who is this that hideth counsel without knowledge?
Therefore have I uttered that which I understood not,
Things too wonderful for me which I knew not.
Hear, I beseech thee, and I will speak;
I will demand of thee, and declare thou unto me.
I had heard of thee by the hearing of the ear;
But now mine eye seeth thee:
Wherefore I abhor myself,
And repent in dust and ashes.

The close of the book tells that Job made intercession for his unwise friends, who received God's forgiveness. Then all the people of his tribe came back to him, bringing gifts. Other sons and daughters were born to him. His herds, doubled in numbers, roamed over the land of Uz. "The Lord blessed the latter end of Job more than the beginning."

There would seem to be no room to doubt that this ancient and sacred book was written to teach an important lesson, that the characters of Job and his friends were representative of states of life in ancient times, and that the benefit of the book may still be gained by one who does not serve Mammon, who holds his goods as in stewardship, and who accepts the chastenings which come to him in such a spirit that God is not mocked, but is more fully loved and trusted than otherwise would be done. "Doth Job serve God for nought?" is the question which is answered by his learning to serve Him, even in misery, saying, "I abhor myself, and repent in dust and ashes." The meaning is, "No cross, no crown."

Whosoever shall lose his life for My sake, the same shall save it.

Bridgewater, Mass. THEODORE F. WRIGHT.

THE GUEST AT THE FUNERAL.

One looked upon the cold dead face,
And looked in peace,
As if in Death her vision saw
A sweet release.

A sweet release? She saw far more —
A sweeter being
Than mortal life: a holier joy
Than mortal seeing.

While prayed to Heaven the man of God
With eyes upraised,
The Holy Angels heard her say,
"The Lord be praised."

And while so many hearts were stirred
With mortal throes,
Up to the very throne of God
Her Pæan rose.

She heard the voice of earnest prayer,
Sad and imploring;
She heard sweet anthems far above,
Glad and adoring.

And while the solemn words were said,
Slow and still-voiced —
While wept the Living for the Dead,
All Heaven rejoiced.

And some went hopefully away —
Some went in doubt —
But mortal vision never saw
That guest go out.

— *Morning Light.*

OLIVER GERRISH.

In the light of the doctrines of the New Church we know that everything good comes from the Lord, and that to Him should be ascribed all praise and adoration. The Lord Jesus Christ, our infinite Father in the heavens, is the very Fountain and Source of all life. Without Him there is nothing; with Him there is everything. "All things were made by Him and without Him was not anything made that was made." Every good man and angel is a creation of the Lord. No one can make himself good. No one can even save his own soul. The self-righteous man is born of hell. "The salvation of the righteous is of the Lord." All love and wisdom, all goodness and truth, all power and happiness flow forth from the Lord alone. As we read in the Gospel, "there is none good but one, that is God." Man by himself and of himself is only evil; he "can receive nothing (good) except it be given him from heaven."

A truly righteous man is one who receives life from the Lord; he claims nothing for himself; for he is well aware that all that is worthy in him comes from above. Conscious of his many failures and of his own nothingness, it is distasteful to have ascribed to himself the merit which he knows belongs to the Lord alone. He has simply tried to do his duty; he knows the Lord has been goodness itself. To Him therefore he would have ascribed all praise, honor, and adoration world without end. As a Christian he has cherished in thought and life those gracious Divine words, "Abide in Me and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. I am the vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit; for without Me ye can do nothing."

We also know that salvation as a perfected work is no sudden or instantaneous acquisition. It cannot be accomplished for any one in the twinkling of an eye. It is normally a slow

process, covering an earthly life-time. Men are saved daily only so far as they put away evil, and choose the good which the Lord is ever offering. Salvation is also a matter of degrees. Some accept of the Divine beneficence far more than others. Some can be saved to the highest and celestial plane of angelic life. Others can be saved only to the lower planes or degrees of heavenly life. Others again can be saved only to a gross, external life, while others still are just saved from annihilation and the lowest pits of hell. As we daily obey or disobey the Divine commandments, such is the life which we receive. Salvation to heaven, and to all that is good and beautiful, actually comes to man only by so opening his soul through obedience to the Lord's precepts so that the Divine life can flow in and form a heavenly character. True human life, alike in this world and in the world above, consists in a faithful, loving coöperation with the good Father of all. It is this coöperation which we should all strive to attain. Every Sunday's discourse, and all the teaching and services of religion, should be directed towards guiding and encouraging men in this the most vital and blessed function of our being. Whatever one may intellectually think or believe, without such coöperation, his life can result only in miserable failure. With this coöperation all things are attainable. If we do our part all will be well; God never fails as to his part.

An idea is extensively abroad in the world and very popular that every great and good character is self made. But how erroneous, how far from the truth! God makes everything that is good. It is the Lord who leads men and gives them the power even to obey His precepts. By themselves and of themselves men would seek only an evil and degraded life. To Him, therefore, belongs all glory and honor. To ascribe merit to men is to defraud the Lord. "The salvation of the righteous is of the Lord."

In the canonization and worship of alleged saints, and in the fulsome praise and eulogy that is often bestowed upon all classes of men, the Lord and His salvation seem well-nigh ignored. Men are adored, not God. Again, how little heed is paid to that striking precept of the Saviour's, "Judge not,

that ye be not judged." Men overlook the undoubted fact that this applies as well to judging one good as bad. These words teach me that we should not attempt to pronounce on the real interior and final character of any one. The Lord alone, who looketh upon the heart, knoweth that. Every attempt therefore at such judgment includes the assumption that we are endowed with Divine attributes. In this light, behold how great the error!

But the Saviour also enjoins upon us to "judge righteous judgment." This is the judgment of externals, leaving the judgment of internals to the Lord. For all the practical purposes of life we are of necessity called upon to estimate people as they seem, and it is allowable to think that they are of such and such a character, if internals are as externals; but that they are so, we do not and cannot know, and therefore should avoid anything like dogmatic assumption.

To New-Churchmen these are undoubted truths. Bearing them in mind let us this morning briefly review the earthly life and services of one who has recently risen from our midst, a highly esteemed and respected brother, who has been long and prominently connected with the New Church, not only in Portland, but in America.

Under Divine Providence, Oliver Gerrish has filled a large and influential place in the history of this society, and to our human observation has filled it well. He was one of the earliest receivers of the heavenly doctrines in this city. He was one of the founders of this society. For more than fifty years he was an active and leading worker in behalf of our holy cause. He was the last survivor of the thirteen original members. He was everywhere acknowledged as a strong character and a marked man. Of honorable ambition and lofty virtue, his long earthly career of more than fourscore years and ten has been one of rigorous integrity, uprightness, industry, and devotion to duty.

Probably no one in this community has been more generally esteemed and respected. Both within and without our organization his influence has been great. His life, as well as his words, have borne faithful witness to the New Church

and her doctrines. Under Divine Providence, the upright and useful life of Mr. Gerrish has doubtless been one of the most powerful means of causing the New Church to be favorably known in this city. Well may we be thankful to God for the life of such a man. Well may we acknowledge his apparently faithful coöperation with the Lord in the great Divine work of making "all things new," of upbuilding a new heaven and a new earth. Well may this society bear record to its future members of one who has so long and devotedly stood as a veritable pillar in our midst.

Oliver Gerrish was born in the neighboring commonwealth of New Hampshire, at Portsmouth, Jan. 4, 1796. Had he remained in this world a few days longer, he would have been ninety-three years old. What a long reach of time his life has covered! He was a boy of three when Washington died. He was nineteen when the great Napoleon was humbled at Waterloo. He was nearly thirty when Lafayette paid his farewell visit to America. He was well advanced in middle life when railroads came into general use.

Naturally speaking, Mr. Gerrish inherited some of the purest blood of New England. To the last day of his long sojourn he enjoyed good health. His nephew, our late much esteemed and respected brother, William Senter, at seventy-five was as fresh and active as a boy. Apprenticed at the age of fourteen to a watchmaker of his native town, Mr. Gerrish served his minority, after which he passed two years in Boston perfecting himself in his chosen avocation. In the summer of 1819 he came to Portland, and established business for himself. His long, industrious, and honorable career in this city as a jeweller and business man is well known. He loved work, and highly esteemed his position as a mechanic. To him no position in life was more honorable than that of one doing good, intelligent work. At ninety years of age he went daily to his business. He stopped active work only when compelled by the weight of years.

Among the many and responsible offices which he held was that of President of the Mechanics' Association. With

Lord Bacon he believed that every man was a debtor to his profession, and should strive to help and ennoble it.

One event of his outward life we may well call to mind at this time. Sixty-four years ago today Mr. Gerrish was married to Sarah Little, the sister of Dr. Timothy Little, the first receiver of the heavenly doctrines in Portland, and for many years the leader of this society. A devoted, faithful, loved and loving wife she was permitted to remain by his side through all his life here save the last few days, and then her departure into the spiritual world seemed to be the means of drawing him thither.

His marriage was a means of introducing Mr. Gerrish to the New Church. On coming to Portland he attended the First Parish, and apparently was well satisfied. But a few months after his marriage, his brother-in-law, Dr. Little, came across the little work entitled, "Doctrine of the Sacred Scripture, by Emanuel Swedenborg," which Mr. John L. Megguier, a lawyer, had brought from New Gloucester. To Dr. Little this little work was indeed a revelation. In its light the Sacred Scriptures became transfigured with glory. He at once sent to Boston for additional New-Church literature, and soon became a confirmed receiver of the clear, rational doctrines of this New Age of light and life. Having great esteem for the character and intellectual attainments of his new brother-in-law, Mr. Gerrish, Dr. Little was desirous of interesting him in his new discovery, but at first he seemed to make little impression. As he passed the jewelry store the Doctor would often drop in and unfold to Mr. Gerrish the new truths which were such a delight to himself. But Mr. Gerrish was not to be easily captured. The late William Senter once told me that these conversations were very warm and earnest, and often not a little amusing to Mr. Gerrish's apprentices, including the late Abner Lowell and himself. But Dr. Little and the doctrines of the New Church were destined to be victorious. Messrs. Gerrish, Lowell, and Senter all became members of the New Church, as well as others who were at work with Mr. Gerrish. About 1827 meetings for the reading and study of the doctrines were held

on Sunday evenings. In 1829 Mr. and Mrs. Gerrish attended the General Convention of the New Church in America, at Boston. August 31, 1831, the Portland Society of the New Church was instituted with thirteen members, including Oliver and Sarah Gerrish.

In the course of a few years we find the name of Mr. Gerrish on the Executive and other important committees of the General Convention. For nearly fifty years he was an active and influential layman of the general church. His last meeting with the Convention was at Boston, in 1883. He much wanted to attend the meeting in Boston last May, but felt himself too weak. During the Boston Convention of 1878 I had the pleasure of being present at one of the last interviews between Mr. Gerrish and Dr. Thomas Worcester, for long years the Presiding Minister of the Convention, and the official who in 1831 instituted this society. All who knew Dr. Worcester will remember him as one of the grandest and most dignified of men. It would have been hard to have found two more imposing men. In a grandly simple way they talked over the great changes since they began attending Convention fifty years before. A few weeks after, Dr. Worcester was called home to the better world, but Mr. Gerrish was destined to remain among us for ten years more.

In 1836 Mr. Gerrish was one of the delegates of this society to the first meeting of the Maine Association at Bath, and presented the report from Portland, in which he gave a brief history of the formation and growth of the New Church in this city. For many years he was the treasurer of the Maine Association. But to enumerate all the offices he has held would be neither useful or possible at this time. He was not a man to seek office, but when the office sought him, if he saw he could thereby perform a use, he accepted the responsibility, and in a quiet, dignified way faithfully discharged it.

Few laymen have been better read or more intelligent in the doctrines of the New Church than Mr. Gerrish. From early life he was fond of books and the knowledge which they afforded, and, as he became able, he gathered about him a

fine library, which eventually included one of the best collections of New-Church literature in America. He began to collect these when a copy of the "Heavenly Arcana" cost forty dollars, and a full set of Swedenborg's works over one hundred dollars. In his beautiful library on Locust Street he had about him more than two thousand volumes. A short time before the great fire of 1866, standing in the middle of the room and looking about with something of satisfaction on his elegant array of valuable books, he expressed an earnest wish that the full sets might never be broken. They never were broken. They all went together on that memorable and awful July night, but in a far different way than he had hoped.

To Mr. Gerrish in nearly every way this society is greatly indebted. Not only as a member of the Church Committee, a Sunday-school teacher, and an active worker, but, financially, he has helped the society over many a difficulty. In the pecuniary troubles from 1840 to 1850 it was Mr. Gerrish who shouldered and carried the debt on the Congress-Street Church. The members of this society who passed through those hard struggles were opposed to again incurring any large debt on a church edifice. It is only just to Mr. Gerrish and those older men to say that, had their wise counsels been followed, it doubtless would have been much better for the society. But we all have to live and learn by the hard discipline of experience.

To many it may seem as if it must have been exceedingly easy for such a man as Mr. Gerrish, with his inherited health and orderly inclinations, to coöperate with the Lord in preparing for the better life. But we cannot doupt that, as with all of us, it was also with him a life-long struggle. He had of course his special limitations, imperfections, and temptations. All who knew him well, of any degree of spiritual discernment, could not but know that he passed through many a hard conflict. We are all tempted to the practical assumption in life that we can save ourselves, that we have strength of our own. Naturally strong characters are peculiarly open to this form of temptation. If they incline to an upright and honorable life, they know nothing of the struggles

through which others pass to resist the grosser and more external evils of life. Their more interior temptations come as a rule later, but they do come with terrific force and must be met and overcome if they would be saved.

Mr. Gerrish had his own personal struggles, and his preparation for the other world extended over a long period of time. To us it seemed a remarkably normal and orderly preparation. Even in the last years, months, weeks, and days of feebleness, this regenerative work seemed to be steadily and wonderfully progressing.

As elevated and noble a character as he ever displayed, I do not think one could have been with him much in his last days without perceiving what appeared to be the constant, ripening, mellowing, and perfecting of a grandly sweet and beautiful inner life. All the noble soul-characteristics he ever possessed he not only retained, but was daily adding to them, so that to the very last he seemed growing constantly more lovable and beautiful. When he found actually that of himself he was utterly helpless, and that everything good came from God, may we not think of him as called home to enjoy that heavenly life for which he had been so long and earnestly preparing? Few knew better intellectually than Mr. Gerrish that "the salvation of the righteous is of the Lord." Few had a more confirmed belief in the infinitely good and merciful Providence of our Heavenly Father. With great humility and serenity he bore the great outward troubles that came to him. He said but little about the loss of his splendid library. With wonderful calmness he bore the departure of his devoted wife. To all outward appearance our esteemed and venerable brother finally learned in his whole being that "the salvation of the righteous is of the Lord." A more upright life or a more grandly beautiful old age has seldom been seen. "The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age: they shall be full of sap and green."

The tall, straight palmtree with its heavenward-pointing

leaves, stands for an upright life with the thoughts turned to God and heaven. The great cedar of Lebanon with its even layers of branches stands for a strong, orderly, rational life. To be planted in the Lord's house is to have the root of one's life in the church, and such are sure to flourish in the heavenly courts of our God. And we have already pointed out how our friend seemed to bring forth in old age the abundant fruits of a beautiful and righteous life. Old age in the Bible stands normally for spiritual youth. It is the time when the old man is normally being put off and the new man put on.

Let us not forget that Mr. Gerrish, and the other early receivers of the doctrines, courageously came out in behalf of the New Church when such a course incurred great public odium and hostility. How splendidly he lived it down!

> "Then to side with Truth is noble when we share her wretched crust
> Ere her cause brings fame and profit, and 'tis prosperous to be just.
> Then it is the brave man chooses, while the coward stands aside
> Doubting in his abject spirit till his Lord is crucified
> And the multitude makes virtue of the faith they had denied."

When such men leave us the vacancy seems indeed great. The thought naturally arises, who are to fill their places in our day and generation with brave, noble, and devoted work? May the memory of their lofty and useful lives survive both as an example and as an inspiration to the present and to future generations!

Portland, Maine. HOWARD C. DUNHAM.

REWARDS.

THE right done is its own crown;
And the wrong done, its own frown.
The right done is song for sighing;
The wrong done is bitter crying.
Through its own hand each good 's a blessing;
Through its own hand each bad 's distressing.
For thy reward look not afar;
In each deed's heart it shines a star,
Or burns an ugly, aching scar. J. M. SCOTT.

ART FROM THE NEW-CHURCH POINT OF VIEW.

It is evident to those who have at all deeply studied the theological writings of Emanuel Swedenborg that they contain not only a system of doctrine for the Church of the New Jerusalem which is a part of the internal sense of the Divine Word, which part, although "only a very few things are related" (A. C. 64, 166, 167), is practically illimitable for the man of this age, but they also throw light on all civil, social, and moral questions, for only when the spiritual mind is opened by means of truths from the Word can the natural mind be said to be truly alive, and it is as a servant of the higher mind that the lower has a real reason for existence.

It is also plain that only those things of our civil, moral, and social life which lie nearest to the surface and come more immediately under the purview of the understanding, have hitherto been more than partially comprehended and this because they have hitherto been seen only by common perception (D. L. W. 361), for without a true knowledge of conscience and of the will and understanding the external rational could only receive its light from common perception into the faculty of understanding called rationality and the faculty of acting called liberty, which still remain even to the natural man (D. L. W. 425). It is sufficient only to refer to the confusion which reigns in the departments of law, medicine, and art, in the want of true knowledge of the science of government and the distribution of property; in one word, in a proper understanding of the duties of the individual to the community and of the community to the individual, and to allude to the opposite views taken by the most advanced minds of such important questions of the day as woman's rights, prohibition, commercial combinations, etc., to show that in almost all the higher fields of thought there is a want still unsupplied, — a want of axiomatic, underlying principles, the application of which shall lead to the same unerring, sure, and beneficent results as the application of the principles of

geometry or the rules of perspective do in their respective planes.

It is not to be wondered at, then, if art, a subject which does not come immediately before the understanding, but appeals to the affection, of which it is indeed the outcome in our external life, has been hitherto but little understood; so little, indeed, that we may look in vain through the writings of its exponents, from Ruskin downwards, for any comprehensive analysis of it, what it is, what is its use, and in what part of the human mind it resides; these are the questions which the following pages are an attempt to explain by means of an application of the principles set forth in the New-Church writings to the facts of the case, as evidenced by the works of men of all nationalities now extant.

In the first place, then, as to what art is, it is evident that until the human mind as to its complex structure had been described and the difference between men and animals clearly pointed out, art, which is a product of that mind, could not be clearly understood, nor its dwelling-place in that mind determined; neither could its function as a communicator of ideas or a bond of union between minds be seen; but, now that the mind is described as to its three discrete planes, each subdivided in a trinal order again, it is possible to ascertain the region in which art originates and resides.

It is necessary, therefore, in order to have a clear view of the subject to notice that the human mind is divided into three planes, namely, the natural, into which man is born in this world, and above this the spiritual and celestial degrees into which man comes by regeneration. It should be here noted that the mind is not something belonging to man, but it is the man himself; it is in the human form, and "the material form which is added and superinduced in the world is not a human form of itself but by virtue of that other form; it is added and superinduced in order that man may be able to do uses in the natural world." (D. L. W. 388.)

These three discrete degrees or degrees of altitude are in every man by birth, and they are able to be opened successively. Man at birth comes first into the natural, and this

increases in him by continuity according to his various knowledge and according to the understanding acquired thereby, until he reaches the highest point of the understanding which is called the rational. But still the second degree, which is the spiritual, is not opened by this means. This degree is not opened by the love of uses arising out of the considerations of the understanding, but by the spiritual love of uses, which love is love towards the neighbor. (D. L. W. 237.)

The cause that man knows nothing of the opening of these degrees within him while he lives in the world is, that he is then in the natural degree, which is the ultimate, and out of that he then thinks, speaks, and acts; and the spiritual degree, which is interior, does not communicate with the natural degree except by correspondence, and communication by correspondence is not sensibly felt. (D. L. W. 238.)

So far for the degrees of the mind, we have now to consider the subdivisions of the natural mind, we shall then be better able to see what part art plays in the human economy; and first, the lowest of its three divisions is called the sensual because it lies next to and receives impressions through the organs of sense, so it may be said to lie or crawl on the ground, and it is therefore described as the serpent in the Word, but is not therefore necessarily evil as it is among the things which the Lord God had made and declared good; it is only evil when by its abuse the affections and intellect, or female and male faculties, are successively seduced. In this case man becomes altogether sensual, and thinks, speaks, and reasons only out of the plane of the external senses (D. L. W. 254). This lowest plane or region of the natural degree, being the ultimate of man's life (for the body is not man), is the first that receives light, according to the law of influx which flows first into ultimates and afterwards to intermediates. Man is therefore born into it and developed upward from it into the next region of the natural called the scientific, where the impressions received through the organs of sense become knowledges, and are collected and stored in the natural memory where they form a fund which is the supply, so to speak, for the exercise of the natural rational; for at first

the rational is wanting, as is the case with infants and children who simply collect and store impressions; for, until a stock of impressions is collected the rational cannot be exercised or exist.

It will be shown that art commences and increases together with the natural mind, but first the duality of that mind must be pointed out, for man consists of will and understanding, which are distinct, as love and wisdom are distinct, the will being the receptacle of love and the understanding the receptacle of wisdom, and these two make the man and his character (D. L. W. 362); it would, however, take us too far from the special subject to trace this duality in its several degrees, and the conjunction of the will and understanding, which is to be learnt by a study of the anatomy of the heart and lungs in man, as these two correspond in every particular of their reciprocal action and functions therewith. In general, we may say that such as the love is such is the understanding, and such the affections, perceptions, thought, and consequent actions of the man. (D. L. W. Part 5.)

It seems also necessary in order that the external or lower manifestations of a man's ruling love may be more easily traced in their descent and ultimation into forms outside of him, to explain that the life's love (which is the man himself) produces from itself subordinate loves which are called affections and which are exterior and interior; that the interior affection conjoins to itself perception, and the exterior affection conjoins to itself thought; or, in other words, that the interior affection acts by means of perception into the external affection which acts by means of thought into the outer world. (D. P. 194). All love is a form of delight, for, says D. P. 195, "Diminish delight and pleasantness and you will grow cold and torpid; take them away and you will expire and die. From the delights of the affections and the pleasantnesses of the perceptions and thoughts is derived the vital heat. All in the spiritual world are connected according to the spheres emanating from their affections through their thoughts, all thought, therefore, is from affection and is the form of its affection." (D. P. 196.)

Now, although at a cursory glance all this may seem beside the questions as to what constitutes art, and where does it reside, a closer investigation will disclose the fact that, without a knowledge of this structure of the human mind, it is impossible to account for the existence of art in the mind or its emanation from it into forms. For, let us take a picture of some well-known and often-painted subject, such as "Androcles and the Lion," and attempt to trace its rise and progress to its ultimation as a work of art. I am here, of course, supposing spontaneity, and sincerity of motive, without which nothing of true art can be said to be alive with man.

The artist then, that is, the man whose ruling love finds its delight in expressing his perceptions of things in forms outside of him, and whose interior and subordinate loves or affections are perpetually reaching out for and grasping after materials that may be put to such use, namely, that may be made to take on forms that shall convey to others his own ideas and perceptions of things — hearing or reading the story of Androcles, perceives at once that it can be used for his purpose, and immediately the whole of his natural mind with its affections, perceptions, and thoughts, is busy ransacking his memory and building up before his mental eye the whole story of the scene in the amphitheatre. He sees the tiers of expectant faces watching first the silent, despondent man who is doomed to die, then turning all together, like the face of one man, with concentrated gaze, towards the iron door which is heard to grate harshly as it slides open ; and this is so real to him that he marks the resemblance of the changing light on the multitudinous faces as they turn, to the ripple that crosses a field of wheat from a passing wind. He notes the hush of expectancy as the lion stands looking out, himself invisible but for his gleaming eyes ; then the slow, crouching movement as he comes forward, looking from side to side as if seeking some way of escape ; he hears a murmur of disappointment from the people whose eyes all centre on the lion, and still more all together like one face ; presently a low, rumbling growl is heard as the lion, seeing Androcles for the first time, begins to crouch and crawl towards him almost on his belly,

his long tail sweeping the sand from side to side as he advances. Just as he seems about to spring Androcles rises up and faces him; the growling roar is hushed, the lion lifts his head and snuffs the air; now he is bounding up to the man; he crouches at his feet to lick them. Androcles stoops over to stroke his head; a murmur runs round the vast building; it grows to a compressed roar; the people rise. Stay! here is the picture; jot it down ever so roughly so as to secure the lines — the crouching lion, the nearly nude figure bending over him, the oval lines of perspective with the diminishing human heads blending in the distance. Here it is, a few scratches, according to the law of influx from firsts to ultimates, afterwards to intermediates; the wonderful mental picture, giving sound and form together, is born into the external world, a few pencil-marks on a piece of paper unintelligible except to its author; and this is the birth of art into the world.

So then we see that the origin of this work of art, if this be a true account of the process, is in the ruling love of the man we call an artist, which desires to embody itself in its conceptions of things in forms outside of itself; and it follows that a man is a real or true artist according to the degree in which this love is in him. We are not here speaking of the quality or tendency, good or bad, high or low, of his art, but of the fact itself, that he is to that extent and degree an artist as he feels the necessity or the impulse to embody his conceptions, which are the results of his affections and perceptions in external forms which are their ultimates. This is implied in the proverbial "*poeta nascitur non fit*," for this account, if it be true at all, is equally true of all the ultimate forms of art, and it follows thence that poetry, music, sculpture, and painting, are all alike in their beginnings, and differ only as to ultimate form; each and all being embodiments of the affections and emotions of their originator, which affections and emotions, moreover, these embodiments which we call works of art convey to other human minds by means of the senses in a subtle and hitherto inexplicable way; but

the true meaning and method whereof we may possibly find in the doctrine of spheres.

Before we come to that interior phase of the subject, it may be useful to consider more particularly why the attributes of inspiration and creation have been so universally acknowledged as belonging to the various orders of artists, and the nature and importance of the influence which art has exercised over the human race, when we shall perhaps see the meaning of Carlyle's dogmatic assertion that "the artist, the poet, and the literary man, are the priests of every epoch, and the only priests it has." This we shall endeavor to do in another paper, and to explain the to him mysterious and lamented decay of the emotional faculties in the mind of Charles Darwin, as recorded in the lately issued account of the life of this memorable man.

Toronto, Canada. T. Mower Martin.

Lord God!
Thou master of the winds, the skies, the seas,
Who trod
The valley of man's lowest miseries,
Lend me Thy love, that I may love all men;
That I may show all men the way of love,
From palace high to deepest prison-den;
That I may prove
How brotherhood is freedom's other name,
How freedom's other name is but the Word,
And that Word is the Lord
Come down again.
Amen.

— *Maurice Thompson.*

Wondrous, indeed, our human nature is. He has no right to think that he can enter hopefully on life who is not full of reverence before his own humanity, who does not deeply feel its wondrousness. — *Rev. Phillips Brooks.*

CHRISTIAN SCIENCE AND THE NEW CHURCH.

The fact that Christian Science has been accepted by many who hold the doctrines of the New Church, that it has received the endorsement of some and the qualified approval of others among leaders in the church, makes desirable its careful consideration.

There exists a widespread impression that Christian Science is a part of the New Age; that the principles upon which it rests are embraced in the doctrines of the Church. A missionary writes that he finds those who accept Christian Science more open than others to the teachings of the New Church. A prominent periodical professing New-Church principles expresses a guarded approbation, and is now publishing a series of editorial articles, the aim of which is to present a Christian Science based upon New-Church doctrine.

If this relationship of Christian Science to the New Church be verity, then it should be possible to show it so clearly that there could be no mistake. If the claim of such relation be false, as I believe it is, then there are involved for the New-Churchman who accepts it, not alone those dangers which arise from the practice of a system essentially false, but also a peril to the integrity in the mind of the heavenly doctrines themselves.

For the revelation to the Lord's New Church is a system of truth. The doctrines which this revelation conveys form the Holy City, New Jerusalem, coming down from God out of heaven, complete in all her parts. The New Jerusalem is not a sect; it is a universal church. Whatever theory is presented for acceptance by one receiving the doctrines of the New Church must therefore be judged according to its agreement or disagreement with those doctrines. If such a theory has central or essential principles which are repugnant to the New-Church teaching, such principles must be denied admission to the mind. If the theory cannot stand without them, it too must fall. The peril often incurred is, that, starting

with the premise, "All that is good is of the New Church," it is argued, "This suggestion appears to be good, therefore *it* is of the New Church," and, further, "everything pertaining to it must be of the New Church." One step more completes the demoralization, when it is asserted that if the teachings of the New Church oppose it *they* must be false. Thus the new theory, at first suing for countenance, now ascends the throne, whose rightful occupant becomes a fawning sycophant, doing menial service for the usurper. That we may then judge righteous judgment, the doctrines of the Lord's New Church must be held unwaveringly supreme. So holding them it is my purpose to present the vital tenets of Christian Science, and bring them to the bar of the heavenly doctrines for judgment. We shall there find those truths which will enable us to pass clear and final sentence.

It may not be said that because the New-Church doctrines are a system of *spiritual* truths that they therefore have no jurisdiction. Christian Science is not to be judged apart from its theology. Upon its theology all its methods depend; with its theology its practice as Christian Science must stand or fall.

What, then, is Christian Science? Let us, that we may not misrepresent, quote from "Science and Health," written by the founder and foremost expounder of the system, Mrs. M. B. G. Eddy, of Boston. Later teachers have rebelled from her leadership, but for the most part adhere in essentials to the doctrine which she has established. Here are the essentials of her creed:

I. God is Mind. He is Divine Principle, not person. (p. 377.)

II. God is individual, not personal; to be omnipresent, God must fill universal space. To conceive such a personality is impossible. (p. 31.)

III. God makes good only, and evil cannot proceed from Good. There is no evil in spirit, because Spirit is God.

IV. Mind is deathless, limitless, eternal, and never enters the finite. Intelligence never passes into non-intelligence. Therefore, mind is never within matter.

V. Man was and is the idea of God, the conception of eternal

mind coexistent and coeternal with it. Man was forever in God, or mind. All that possesses being or reality is mind, and there is no such thing as matter. (*Platform of Christian Science*, pp. 377–383.)

VI. Man should have no other mind than God. In reality he has not. It is only a delusion that he seems to have another mind, and this delusion is the inverted image of mind, fancying that soul is in body, spirit in matter. (p. 23.)

The science of being shows that it is impossible for infinite love to be in a finite body, and man to be a separate intelligence from his Maker. (p. 29.)

VII. God never created matter, for there is nothing in spirit out of which matter could be made; but, "God made all that was made." (*Platform of Christian Science*, pp. 377–383.)

VIII. Divine Science shows that matter and mortal body are the illusions of human belief, which seem to appear or disappear to mortal sense alone. When this belief changes, as in dreams, the material body changes with it, going wherever we wish and becoming whatsoever belief may decree. (*Ibid.*)

IX. Perfection is not expressed through imperfection. Spirit is not made manifest through matter. (p. 241.)

X. Erring, sinful, sick and dying men are not the liknesses of the perfect and eternal mind. But usage classifies both evil and good together as mind; therefore, to be understood, I will call sick and sinful humanity mortal mind, meaning by the term the flesh that is opposed to spirit; human error and evil in contradistinction to goodness and truth. (p. 19.)

XI. Any copartnership of mind with matter would annihilate mind. Matter disappears under the microscope of spirit. A logical and scientific conclusion is reached only through the knowledge that there are not two bases of life, matter, and mind, but one, namely, mind. The immortal mind never produced the mortal, and God never produced evil. God is good, and He is spirit, and goodness and spirit are immortal. Their opposites, evil and matter, must be therefore mortal, and are not the outcome of God. The Science of mind shows conclusively how matter seemeth to be, but is not. (p. 15.)

XII. Man, having birth, maturity, and decay, is like an animal or vegetable, the animal unfit to live, the vegetable subject to the laws of decadence. If man flickers out in death, or springs from

nothingness into being, there must be an instant some time when Jehovah is without completeness, when there is no reflection of mind or soul. (p. 133.)

XIII. God is perfect. If we admit no other mind but his, we cannot have imperfect minds or bodies, and there can be no sin, sickness, or death. Getting rid of sin through science is to divest it of any supposed mind, never admitting that sin can have intelligence or power, pain or pleasure. You conquer it by denying its verity. (p. 309.)

We may notice what is involved in these statements:

I. A denial of the personality of God, and hence of the Divine Humanity of the Lord.

II. The ascription of sin to a belief in matter and material conditions.

III. The assertion that man is, spiritually, incapable of sin, being a reflection of the perfect mind, which is God.

IV. The denial of the existence of matter.

V. The assertion of the non-existence of pain, disease, birth, or death.

Upon the infinite perfection and wholeness of God, and the reflection of this perfection and wholeness in the true man, coupled with the denial of the existence of matter, and of all associated with material conditions, the Christian Scientist bases all his power for cure. Sickness, disease, pain, have no existence in God; man is the image and likeness of God; in *him*, therefore, these can have no real existence. Consequently, whatever disease there seems to be, must disappear when its unreality is seen and its reality denied. Thus runs the formula.

There is to this proposition a *reductio ad absurdum*, of which the casual observer does not think, but from which the prophet of this new dispensation of healing does not shrink. Thus we read in "Science and Health":

You say, "I have burned my finger." This is an exact statement, more exact than you suppose, for mortal mind and not matter burns it. Holy inspiration has created states of mind that nullify the action of the flames, as in the case of the three Hebrew

captives cast into the Babylonian furnace; while an opposite mental state might produce spontaneous combustion. (p. 333.)

God never punishes for doing right, for honest labor, or for deeds of kindness, though they expose to fatigue, cold, heat, contagions. . . . When the conviction abides that you have broken no law, neither rheumatism, consumption, or any other ill, will ever result from exposure to the weather. (p. 314.)

If the lungs are disappearing, this is but one of the beliefs of mortal mind. Mortal man will be less mortal when he learns that lungs never sustained life. (p. 318.)

Admitting the common hypothesis that food is necessary to sustain human life, there follows the necessity for another admission in the opposite direction, namely, that food has the power to destroy life through its deficiency or excess, in quality or quantity. This is a specimen of the ambiguous character of all material health theories. They are self-contradictory and self-destructive, a kingdom divided against itself. If food preserves life, it cannot destroy it. The truth is, food does not affect the life of man; and this becomes self-evident when we remember that God is our only life; but it would be foolish to venture beyond our present understanding; foolish to stop eating until we gain more goodness, and a clearer comprehension of the living God. In the perfect day of understanding, we shall neither eat to live, nor live to eat. (p. 332.)

It will be found that mind constructs the body, and with its own materials. Hence no breakage or dislocation can occur. (p. 328.)

Drugs and inert matter are unconscious. Certain results supposed to proceed from them are really caused by that faith in them which human consciousness is educated to feel. (p. 415.)

If common perception were to be the only judge, the case might be safely rested upon these excerpts from the work, which is, by general consent, the text-book of Christian Science. But there exists a strong bias in favor of Christian Science.. As intimated at the outset, its claims have made a deep impression upon many who receive the doctrines of the New Church. It is important, therefore, to show distinctly how this so-called Science is not only not taught in the doctrines of the New Church, but is in direct opposition to their teaching.

First, We know that God is one, in one person, and that this one person is our Lord Jesus Christ. This personality of God and consequently His Divine Humanity, Christian Science denies.

Second, We know sin to be the perversion of the Divine life received from the Lord in the spirit of man. Christian Science denies that spirit can sin.

Third, Christian Science denies the reality of matter, and of all manifestations of spirit in matter, whether of health or disease, of pleasure or pain. It declares that matter is not of God's creation, but only seems to human belief to be.

We know from the doctrines of the church that matter exists; and that it is from God. We know it to be the ultimate containant of all the creation, the lowest and outmost bound, wherein all within and above rest. We know that without this material envelope, against which spiritual forces strike, and from and by means of which they react, the outflowing life from the Lord would pass off, and be dissipated, as are the rays of the sun, save where they impinge upon and are sent back by the earth. Herein is involved a principle which, if true, completely invalidates the claims of Christian Science. Its importance justifies a fuller statement.

No one has defined matter such as it is in itself. Its qualities are negative, inert, dead. Indeed, deadness may be said to be its distinguishing characteristic. The qualities which we commonly ascribe to matter are not properties of matter, but of spirit. Underneath all qualities, below the phenomena which we can lay hold of and describe, is that which, in itself, utterly lacks quality or life, but which is designed and fitted by this very fact to become the means of manifesting all qualities. All force, all life is spiritual; matter is dead, without force or life of its own; but, being dead, it is the instrument by which spiritual force and life acts, the medium by which spiritual forms and living principles have manifestation and fixity.

Mrs. Eddy says, and very truly:

> Adhesion, cohesion, and attraction are not forces of matter; they are properties of mind. They launched the earth in its orbit.

They are from Him who saith to the proud wave, 'Thus far and no farther.' We tread on forces; withdraw them, and the universe would collapse. (*Science and Health*, p. 32.)

It is true that if the forces acting by and upon matter were withdrawn, matter would cease to be, "the universe would collapse," but supported by these interior powers, matter does exist, and is as enduring as they.

The great problem with which Christian Science strives vainly to deal is the relation of spirit and matter, of God and man to one another. It seeks a solution by denying the premises. In its scheme matter is denied. God and man are one and the same, or only vaguely differentiated. It does not comprehend, or even recognize the different planes or degrees of being, and their wonderful interdependence one upon another, and all upon God. This subject of degrees is too large for treatment here. To the student of New-Church truth it is familiar. It is sufficient to say here that the doctrine of discrete degrees is among the most wonderful of the revelations to the New Church. It is vital to the theology of the New Age. It clearly and distinctly sets forth the nature of spirit and of matter, of their relations to one another, and of both to the Lord.

Christian Science declares all that exists to be spirit, and, moreover, unorganized spirit. It teaches that the perfect life of God inflows naked, without any distinct, organized form. Everything of form is relegated to the delusive realm of mortal mind, the domain of erroneous mortal belief. If this were true, if all which exists were spirit, and moreover the spirit of God, the denial of matter would be a logical sequence. If it were fact that all organization or form were an illusion of mortal mind, then would perverted organizations or distorted forms, which are subjects of pain and disease and death, be non-existent. Thus, a virtual denial of any world external to sense is the logical premise of the denial of the existence of physical disease, or the possibility of physical injury.

In the light of the New-Church teaching that "nothing can exist without a form," this vague philosophy is but a tissue

of meaningless generalities. The teaching on this subject is simple, direct, and rational. God alone is life. Man and nature are receptacles of life in higher and lower degree. God alone acts. Man and creation react, and their reaction is the life which seems their own ; moreover, they react, *each according to its form*. Each mineral, or vegetable, or animal form reacts to the influx of that spiritual force which it is adapted to receive, and as it reacts it manifests its own peculiar quality as of itself, though really from the influx into it of life from the spiritual world. It is as the sunlight which fosters alike the grape and the nettle, the growth which sustains life and the poisonous growth which destroys. The influx is according to the form, and the form reacts perfectly or imperfectly, as itself is in order, or perverted ; as it is in health or disease. Destroy the form and the reaction ceases. Just so far as the form is out of order, so the less perfectly does it respond to the touch of life. When the form is in order, there is health ; when the form is out of order, there is disease. If disease exists, health can be restored only by bringing back the form into order. These are simple principles relating to health and to disease. Any system of healing which fails to recognize them can have only a falsely claimed, an illegitimate, success.

Moreover, the spirit of man, no less than his body, is merely a receptacle of life, not life in itself. The spirit in orderly form, receiving and reacting, is in a state of spiritual health ; receiving in perverted form, it is in a state of spiritual disease, which we call sin. It is this distortion or perversion of the perfect Divine life by spiritual forms receiving it and reacting to its influx, which is evil, which makes hell. This truth recognized, the dire falsity that spirit cannot sin, is condemned.

It remains to be shown that the cures claimed for Christian Science are not properly assignable to it, and finally that this corrupt tree is to be known by its evil fruit. "A tree shall be known by its own fruit: a good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This, the Scientists quote, and point to the cures which they

effect as proof of the truth of their theories. The argument is a *nonsequitur*, for the vaunted cures are not the fruit of Christian Science. In a recent number of the MAGAZINE, one who has shown much interest in the Christian Science movement, declares that this is its weakest point, that "it is confessed on all sides that a great many cases defy its utmost efforts of cure," and that its most wonderful cures "can all be matched, case for case, by just as wonderful things, which have occurred under all the systems of cure which have arisen in modern times."

I believe that I hazard nothing in the emphatic assertion that none of the cures claimed for Christian Science are really due to its agency. To what, then, are they to be ascribed? Many, doubtless, simply to the *vis medicatrix naturæ;* the healing power of nature. This, in the last analysis, is, in all systems of healing, the real curative agency. It is but another name for the continual endeavor of the Divine life which sustains all creation, to bring all things into harmony with itself. This alone effects all cures. Methods of the healing art merely open a way for it to act. But there are some characteristics of cures ascribed to Christian Science, and certain secondary agencies employed under its banner which should be referred to. Some of these "cures" are effected upon diseases which had an existence only in the imagination of the patient. To dispel an illusory disease by instilling confidence, lost by the long habit of chronic illness, may bring assurance of restored health, and is good and useful, but this is not Christian Science.

Many of these cures are effected by what may, for want of a better expression, be described as the transfer of vitality. The invigorating effect upon an invalid of the presence of one heartily and cheerfully in the enjoyment of great physical vitality, is well known. That this is to be credited with many of the cures claimed for Christian Science is evidenced by the fact that the leaders and most successful healers among the Scientists are, as a rule, persons of marked physical vitality. But this principle of healing is not Christian Science.

A third factor in cures ascribed to Christian Science is the

influence of the mind over the body. Spirit is more than matter. The mind of man undoubtedly exerts a powerful influence over the body which it occupies, and by its state may have great health-giving effect. But this is not Christian Science. Christian Science denies the existence of the material body, and many who do not go so far as this hold that the body is merely the soul's expression, dependent for its every state upon the state of the spirit or mind within it. This has been to them ground for believing that if the spirit be pure, the body cannot contract disease. As one has recently phrased it, "Should an angel from heaven breathe our air, his blood would assimilate none of its impurities. But even such a modified expression of the Christian Science teaching that "soul cannot sin, therefore disease cannot be," will not stand before a true knowledge of soul and body, and their relation one to another. The truth is that the body has its own life distinct from that which it receives through the soul. Says Swedenborg, conclusively:

> The human soul, being a superior spiritual substance, receives influx immediately from God; but the human mind, being an inferior spiritual substance, receives influx from God mediately by the spiritual world; and the body being composed of the substances of nature, which are called matter, receives influx from God mediately by the natural world. (I. S. B. 8.)

This is most important teaching. From it we learn how the body may, and why it often does differ in form and health from the soul which abides within it. It explains why we sometimes find a misshapen form sheltering an angelic soul; it discloses how a soul deformed with hideous wickedness, may dwell in a frame of flesh of perfect shapeliness, in the enjoyment of rugged health. The physical nature may have tendencies to disease derived from a corrupt ancestry. No advance in regeneration will enable us to ignore them. In its action upon the body the soul may by its own state modify physical characteristics; the soul may, by compelling the body's obedience to hygienic laws, prevent its tendencies to disease from becoming actualities; but the gulf of a discrete

degree forbids that the soul should be heedless of physical conditions.

There is danger in the practice of Christian Science which justifies the aim of the present article, and should be pointed out. It is often thought and often said, that Christian Science, if it can do no good, can do no harm. If such a harmless idealism were possible, it might be allowed unchallenged to pursue its inane way. But such is not Christian Science. Mrs. Eddy, as has been shown, herself admits that it cannot safely be carried to its logical conclusions. Indeed, any approach to so carrying it is so far unsafe. It says: "Laws of health are nothing. The spirit is perfect; we need neither learn nor observe the laws of physiology." Is it too much to say that great danger would attend the general observance of this principle?

Christian Science says in effect, "Medicines are worse than useless. There is more suffering from disease, and greater prevalence of disease as physicians' skill increases." Are we prepared to say that no harm would come if this were accepted as true and acted upon? Are we prepared to say that no harm would flow from the teaching which would discard all human experience in the treatment of disease, and even of physical injuries? Yet this is what Christian Science would have us do. Are we prepared to discard all anatomy, hygiene, and diagnosis of disease? Yet this we should do as consistent Christian Scientists, in obedience to an essential principle of the theory that matters of anatomy, that is, knowledge of the organized material body; hygiene, that is, a knowledge of the laws governing the vital processes of that body; and diagnosis, that is, knowledge of the nature of disorders of the body, — are all alike vain learning of illusive fallacies, since body itself is an unreal phantasy.

Indeed, if Christian Science be true, even in essentials, we live in a gigantic nightmare, our life no more real than a dream. The human race has been observing with painful toil for thousands of years, and with infinite care has been recording its facts of science, only to be apprised by Christian Science that it has been all the while observing and recording

and building upon — merely the phantasies of a deluded self-consciousness. Truly, if this be so, man is, so far as his conscious life is concerned, a greater than God, having evolved from his own inner consciousness everything of which he can form any tangible idea. Are we prepared to accept such a theory as this, which disinherits us from the great past of the race, which supposes each to begin life naked as were our first parents.

The common sense of mankind must revolt from this tissue of absurdities, when the glamour of its supposed marvellous powers is dissipated as it must surely be. Let Christian Science be carried to its logical conclusions, let it rest merely upon such results as can rationally be seen to flow from its premises: it could not live a day. All the good it claims is properly not of its authorship and can be better taught without its misleading shibboleths. Its ill results are only avoided in proportion as itself is restrained.

There is a Christian Science of life, but it has no connection with the empiricism which now bears the name. It is embodied in the heavenly doctrines, given to the world through Emanuel Swedenborg, for those who will be of the Lord's New Church. That which is called Christian Science is not Christian; it is not Science.

Philadelphia. Wm. H. Alden.

In theology, intuition works marvels. While ordinary intelligences are climbing the paths of the holy mountain by force of study, the choicest minds gain its summit with one bound. They do not learn; they understand. They have the instinct of the divine. While the argument is going on in the dark, sudden flashes overflow them. What matter words and formulas? They see, they possess, they enjoy.— *Joseph Roux.*

LAURENCE OLIPHANT.

The decease of this great traveller and prolific writer and very progressive thinker has led to printed accounts of him. His latest work, "Scientific Religion," will be reviewed by us, and will be found to show the reach of Mr. Oliphant's philosophy. A few facts in regard to the man will be interesting. He was born in Scotland in 1829, and was sent at twelve to Ceylon, where his father, Sir Anthony, was Chief Justice. Constant travel, with familiar intercourse with great men ensued. In Canada, in Italy at the outbreak of the revolution, in the Crimea, in China and Japan, in Palestine and Egypt, he was in many wars, and wrote stirring books of his adventures. His last residence was in Palestine, at Haifa, near Mount Carmel.

It is said that at Carlsbad, in Germany, Mr. Oliphant met Hon. J. Y. Scammon, and first learned of the doctrines of the New Church. Full of interest, he was studying them when Rev. T. L. Harris appeared in London, presenting the doctrines, as modified by him into a sort of celestialism, with eloquence and fascinating plans for the world's advancement. Mr. Oliphant was carried away — came to America with his mother, and joined a community founded by Mr. Harris at Amenia, N. Y., and subsequently to the shore of Lake Erie, to a place named Salem-on-Erie. After some experience there, Mr. Oliphant seems to have returned to his former life of travel and authorship. His residence in Palestine was full of generous deeds to the natives, and his memory is likely to be cherished in many countries, to quote the London *Daily News*, as that of "one of the most extraordinary personalities of English society."

OPEN LETTERS.

POSTSCRIPT TO "DR. HOLCOMBE AND CHRISTIAN SCIENCE."

Editor of the New-Jerusalem Magazine: —

Dr. Holcombe's article, "The Idealism of Swedenborg," in the January number of the Magazine, makes requisite some additional remarks in modification of my letter already communicated. The terms "realism" and "idealism" have received such a latitude and scope of interpretation or definition in their general use, that a rigorous statement of one's position in the matter is requisite to prevent misapprehension. From page 25 I would take Dr. Holcombe to be a Hegelian quoting by mistake from Lewes (to whom Hegel's system was the most absurd ever hatched); and from page 28 I would take him to be a Kantist — holding to the reality of an unknowable world of "things in themselves." He quotes Lewes on Spinoza, proving what I said in regard to Spinoza being a pantheist, and because he finds that the "God-intoxicated" Jew held rightly that God is the only absolute substance and fountain of life, he asks if the whole quotation is Spinoza speaking or Swedenborg. But what is most surprising of all is his belief that Plato's ideas concerning preëxistence, and, as a consequence, that our knowledge here is but the remembrance of truths beheld in brighter realms during former states of being, was "taught by Solomon and announced by Swedenborg."

When Swedenborg says aught that implies existence outside of consciousness, he "speaks always the language of appearances." This is assumed by Dr. Holcombe in a general statement given on page 28. That the Infinite Creator is outside of the finite creature as well as within him is, I have no doubt, accepted as the real truth by nearly all New Churchmen. I believe, also, that they look upon the various planes of creation, or "radiant belts" proceeding from the Spiritual Sun, as existing before man, whose degrees of being proceeded to ultimates or completion upon the final plane of nature; and that the spheres emanating from men and angels so operate upon their surroundings that those from whom the spheres proceed are pictured outside of them in objec-

tive correspondence. Can the doctor not see that this is not the creation of external things before internal things? And why need he deny that a mirror may exist before a man sees himself in it? — for he holds that the underlying basis of man's spiritual surroundings is such a mirror.

In regard to the question of miracles, I would simply refer the reader to the fragment upon that subject discovered by Dr. R. L. Tafel, and published in the NEW-JERUSALEM MAGAZINE for April, 1883. I concede my own definition to be incomplete, but only sufficient at the time for my purpose. To shut off spiritual influx into matter is also miraculous.

What I said about "an actual rattlesnake," as distinguished from a mere subjective appearance of one, has nothing to do with "the genesis of evil forms," about which there is no dispute. The question is: Is there or not something real which appears to our senses as matter embodying it, and which is not the case with the other?

Dr. Holcombe supposes that because I have asserted that Swedenborg teaches the reality of an external ground of experience, I must therefore hold that our sensations "are the roots and sources of all our ideas." This does not follow. I hold that "the five sensories of the body, by virtue of an influx from within, are sensible of the impressions which enter from without." (Ath. Creed, 45.) Perhaps, in order to prevent the mind from being misled by mere terms, it may be well to say that Swedenborg has shown the reconciliation of both idealism and realism — God from within furnishing all our ideas, and from without the impressions received from created realities.

Philadelphia, Pa. W. DENOVAN.

USES OF SALT.

Editor of the New-Jerusalem Magazine: —

IN the A. C. 10,300, speaking in explanation of the term "salted," Swedenborg makes the following statement:

> That salt has this signification, is from its conjunctive nature, for it conjoins all things, and hence gives them relish; yea, *it conjoins water and oil*, which otherwise are not conjoinable.

Immediately upon reading this, the writer was startled by the

recollection of how oil can be used to calm the waves of the sea, and how this effect is due to the fact that the oil and water do not conjoin, although there be sufficient salt in the solution. Then in in great haste he instituted a series of experiments with salt and water and oil, warm and cold, much and little, but the oil would float on top with a persistence that was sublime. At last, in despair, he appealed to a friend, who has much experience in the solving of problems of this nature, and the answer came that the word "salt" (the Latin *sal*) was not limited to our present conception of table-salt, but included a number of minerals, which are called salts. Among them are all of the group we now call soda, and the peculiarity of this entire group is that it will conjoin oil and water and make soap of them. The *sal* meant in this case would probably be potash (K_2 CO_3), and not table-salt. (Na. Cl.)

ADOLPH ROEDER.

SINGLE-TAX LEAGUE.

Editor of the New-Jerusalem Magazine: —

DEAR SIR: Permit me to call to your attention the fact of the institution in Brooklyn on Tuesday, Jan. 29, of a New-Churchmen's Single-Tax League. Mr. John Filmer was elected secretary and Mr. John R. Waters was elected treasurer. The following was adopted as the basis of organization:

Whereas a number of the receivers of the doctrines of the New Church believe that the principles underlying the system of political economy set forth in the writings of Henry George, are in harmony with the spirit of the new age, that their presentation at the present time is one of the effects of the descent of the truths of the new dispensation, and that an intelligent understanding of their intrinsic justice and equity, and the consequent embodiment of them in the civil code of the nation, is the only effective remedy for much of the injustice and many of the gross evils that afflict society: —

Therefore, we whose signatures are appended hereto, believing that it would be useful to the community that these principles should be intelligently and systematically expounded in the light of the new dispensation for the benefit of all who are willing to consider them, have associated ourselves under the name of New-Churchmen's Single-Tax League, that by mutual aid and coöperative action we may more efficiently assist in spreading a knowledge and understanding of these principles. As a distinctive use and function of this organization, we purpose to address ourselves especially to receivers of the truths of the New Church, endeavoring to show them the relations which must exist between the standards of natural justice and morality, and the spiritual truths of the church in any age or

community; and pointing out that some such changes in our civil laws as are indicated in the new political economy, are required to fulfil the conditions of correspondence or true relationship to the principles of spiritual life revealed in the writings of the New Church, thus furnishing this latter a stable and enduring basis for its future growth in the natural thought and habits of life of the community.

The League earnestly invites correspondence with all who may be interested in this work. Further information in regard to its objects and the methods proposed to accomplish them, can be obtained on application to the secretary, who may be addressed at 318 Broadway, New-York City.

Orange, N. J. ALICE THACHER.

DANTE.

AH! not as one who builds a world while dreaming,
And wakes to find his shadowy visions flee,
Oh, man of during wing, thine eye did see
The things that are to mortal sense but seeming.
In the strange stuff of shadows palely gleaming
Take awful shapes the things men dread to know,
From hell's abyss to heaven's high roseate glow,
Marking the pathway of our soul's redeeming.

But now the night is past; the sun is high.
Ghosts flee, and fancied action calls for deeds.
Whither then, Dante, is thy shade-world going?

O wonder! see its very substance glowing!
Glitter in sunshine all its dewy meads!
Its dismal cliffs stand black against the sky!

Florence, Italy. FRANK SEWALL.

WE must read the Word of God with an humble, teachable disposition, to learn its doctrines, that we may walk in the light which it reveals. *Always examine it in a state of desire to know the truth*, for the sake of *obedience*, and for *life*. This is the key that hath power to open the book, and to loose the seals thereof. And a good understanding of it have all men, so far as, from the heart, they keep its commandments.

SWEDENBORG STUDIES.

THE SALE OF JOSEPH.

In Gen. xxxvii. we read that Joseph's brethren cast him into a pit, and then saw a company of Ishmaelites, and that Judah said:

Let us sell him to the Ishmaelites.

Then there passed by Midianites, merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of silver; and they brought Joseph into Egypt.

And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

These statements have been understood to mean that the Ishmaelites and Midianites were the same company, which contained some of the descendants of Ishmael, who was the son of Abraham by Hagar, and some of the descendants of Medan and Midian, who were sons of Abraham by Keturah. (Gen. xxv. 2.) In verse 28 of chapter xxxvii. they are called Midianites, but in verse 36 the original text would give Medanites. It has been understood that the brethren took Joseph out of the pit into which they had cast him, and sold him to the Midianites, also called Ishmaelites, and that by them he was sold into Egypt. This is not the way in which these verses are explained by Swedenborg, as may be seen from a few quotations:

Joseph was cast into a pit by his brethren, and was taken out of it by the Midianites and sold to the Ishmaelites. Those who are in simple good are represented by the Ishmaelites, and those who are in the truth of that good by the Midianites. It is said of the latter that they took Joseph out of the pit, and of the former that they bought him. (A. C. 4747.)

From the historical series here it appears that Joseph was sold to the Ishmaelites, but that he was taken out of the pit by the

Midianites, and was also sold by the Midianites to Potiphar in Egypt. It may be supposed, since Joseph was sold to the Ishmaelites, that he was sold in Egypt by them, and not by the Midianites. Yet it was so done. (A. C. 4756.)

It was said in verse 28 that Joseph was taken out of the pit by the Midianites, and that he was sold to the Ishmaelites. It appears from this that he could not have been sold in Egypt by any others than the Ishmaelites; yet he was not sold by the Ishmaelites, but by the Midianites, because those who are in simple good are represented by the Ishmaelites, and those who are in the truth of that good by the Midianites. Joseph, or the Divine Truth, could not be sold by those who are in good, but by those who are in truth, for those who are in good know from good what Divine Truth is, but not so those who are in truth. Hence it is that Joseph was not sold by Ishmaelites but by Midianites. (A. C. 4788.)

By the Midianites who took Joseph out of the pit and sold him to the Ishmaelites and to Potiphar, in Egypt, are signified those who are in the truth of simple good. (A. C. 3242.)

In Gen. xxxvii. 36, it is said that the Midianites sold Joseph into Egypt to Potiphar, but here it is said that Potiphar bought him from the hand of the Ishmaelites (xxxix. 1) who brought him down thither. It is so said on account of the internal meaning. For in the former passage the subject is the putting away of the Divine Truth, which is not done by those who are in simple good, but by those who are in simple truth, and who are represented by the Midianites; but here the subject is the procuring and adjoining of knowledge and of the natural truth which is from simple good, wherefore it is said that it was done by the Ishmaelites, for these represent those who are in simple good. It appears from this that it was so said for the sake of the internal meaning. Nor is the history self-contradictory, for it is said of the Midianites that they took Joseph out of the pit, and consequently that he was delivered by them to the Ishmaelites by whom he was carried into Egypt, and thus that the Midianites, because they delivered him to the Ishmaelites who were going to Egypt, sold him into Egypt. (A. C. 4968.)

The Midianites, and not the sons of Jacob, are said to have taken Joseph out of the pit, in order that it might be understood that Jacob's sons cast him into the pit, and so destroyed him, and

put away all memory of him; and so it is said that, when the Midianites, merchants, passed by, they took up Joseph out of the pit. (Adv. II. 242.)

In Adv. II. 399, however, we read that "the Ishmaelites are called, in GEN. xxxvii. 36, Midianites."

In these passages we find that the Midianites are spoken of as taking Joseph out of the pit into which he had been cast by his brethren, and as selling him to the Ishmaelites. The statement at the end of chapter xxxvii. that the Midianites sold him into Egypt, is explained as indirectly the deed of the Midianites through the Ishmaelites; and the reason that the two peoples are mentioned and that their names are both used is grounded upon the internal meaning, which accounts for the Midianites selling in both cases, because they represented those who were in truth alone, and for the Ishmaelites buying, because they represented those who were in good.

This explains why the two names are used, and especially makes clear why the Midianites are said to have sold Joseph to Potiphar. And their taking him out of the pit is spoken of as a good act — the reverse of that done by the brethren who put him in to get rid of him. The sacred story, however, does not fully bear out this interpretation as applied to the one point of the first sale, because it says that Judah, seeing the Ishmaelites, proposed to the brethren that they sell Joseph, and that the brethren agreed. Moreover, we read in the 105th Psalm, of "Joseph who was sold for a servant," implying the low estimation in which Divine Truth was held (A. E. 448); and this seems to be a deed rather of the evil brethren than of the ignorant but worthy Gentiles. If, as is commonly understood, a mixed company passed by on the road from Syria to Egypt, which passes near Dothan, these might be spoken of either as Ishmaelites or as Midianites, as the internal meaning required; but we confess to a difficulty in understanding how the Midianites could know where Joseph was or that there was such a person, or that they would sell him to the Ishmaelites if they themselves were also going down to Egypt. It seems more natural to

suppose that the brethren, who were here doing a deed like that of Judas, took the money than to think of the Midianites as taking it. And the fact that the Midianites sold Joseph in Egypt seems to militate against the understanding that they were the sellers and not the purchasers in Dothan. The statement of verse 28 may be taken either way, so far as the language goes, and we cannot but feel that in taking it to mean that the Midianites took out Joseph and sold him, Swedenborg has brought some difficulties to view: whereas the internal meaning would have been equally clear if the ordinary understanding had been followed in harmony with Acts vii. 9 — "the patriarchs, moved with envy, sold Joseph into Egypt."

QUESTION AS TO A. R. 962 AND T. C. R. 188.

A CORRESPONDENT writes:

I am a little puzzled to understand why in one place (A. R. 962), Swedenborg says that the Roman Catholics were hidden in a corner of the temple, and in another (T. C. R. 188), that they were hidden near the altar. Is the discrepancy worth a place in "Swedenborg Studies?"

The account alluded to is found in three places, namely, A. R. 962, B. E. 120, and T. C. R. 188. In the case of Romanists present in a council we read that they were:

A. R. 962, "In a corner of the temple."
B. E. 120, "Behind the altar."
T. C. R. 188, "Behind the altar."

We see no "discrepancy" here because the first phrase may mean any corner, while the later expression simply defines what corner is meant.

So we read a little further on that they —

A. R. 962, "hid themselves in a corner of the temple."
B. E. 120, "hid themselves behind the altar of the temple."
T. C. R. 188, "stood by the altar of the temple.

Here are three ways of stating the fact, but they all come to the same. The Romanists did not belong in the council.

They were there by stealth, in a position to be screened from sight by the altar, till they interposed in the deliberations to prevent a conclusion being reached which was opposed to their purposes.

It is interesting to notice that the change of expression was made for the sake of greater definiteness.

POSTHUMOUS TRACTS.

In our issue for May last we mentioned the work which Rev. S. H. Worcester had done on the imperfect Latin copy of the little treatises on the Athanasian Creed and the Lord, prepared by Swedenborg as sketches for full treatises while he was in London in 1759. Not only was the Latin edited and the manifest errors of the copyist Johansen skilfully reduced, but an English translation was made. Both have now been published by the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York. The English alone, filling 54 octavo pages, is printed and sold at 15 cents. The Latin and English on alternate pages can also be procured at 30 cents. The translation is very exact, with perhaps a little heaviness here and there, as when we find "It is for this reason that" to render *Inde est quod.* A little below, *inde est quod Dominus dixit* is rendered, "For the same reason the Lord said." "Therefore" is a good word which could be made use of in such cases.

We search the world for truth; we cull
The good, the pure, the beautiful
From graven stone and written scroll,
From the old flower-fields of the soul;
And, weary seekers for the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read.

— *Whittier.*

BOOK NOTICES.

THE NUN OF KENMARE. Boston: Ticknor & Co. 1889. pp. 558. $1.50.

THIS is a book which will be welcomed by those engaged in warfare with the Roman Catholics; but to us it brings reason for regret rather than for joy. Miss Cusack, known as the "Nun of Kenmare," by which title she became famous for her aid in the famine, was brought by Dr. Pusey into extreme ritualism, went one step further and became a Romanist; was flattered on account of her literary abilities, entered an Irish convent, became an invalid, was rudely treated by ignorant and pompous priests, removed to another convent where she fared worse, made new enemies by advocating the Irish cause, retired from the second convent and went to found a new one at Knock, where she believed herself healed by the Holy Mother who specially dwelt there, got into great financial troubles and left the new convent unfinished, went to England and thence to Rome where she obtained permission to found a new order of Sisters of Peace to care for working girls, made a beginning of this order in Nottingham, came over to America, was repulsed here as a schismatic and brawler, made several attempts to find a welcome, was vigorously opposed by ecclesiastics, wrote her book and resigned her position. She writes unhappily and complainingly, but she shows by documents that she deserved good treatment, and had some thoroughly good ideas of practical value. Whether or not she would have fared better if less ambitious to work reforms, we cannot say. All her failures she attributes to interference. She undoubtedly meant to do good, but her executive ability was not equal to her literary powers. She apparently must be set down as visionary.

Her book, however, startlingly reveals the evils of the Roman church and deserves careful reading. The tyranny of the priests who rule the sisterhoods, the spiritual pride of titled ecclesiastics, their unwillingness to hear a complaint, the utterly unregenerate quality of the sisters, the vast sums wasted on buildings for display, the credulity as to apparitions, the prayers to saints, the general

drinking and quarrelling in Ireland, the wholly worldly plans which are laid by the priesthood, the deceitful suavity of the leaders, the bitter enmities existing among the clergy, all these are here, painting the lurid picture of Babylon in which innocent souls are held as in a net.

Syrian Stone Lore; or, The Monumental History of Palestine. By C. R. Conder, R. E. London: Richard Bentley & Son. 1886. pp. 472.

In this work, not keeping himself confined to what can be learned from inscriptions except where no other means of information exists, Lieut. Conder has gathered the results of his studies in the history of the Holy Land, viewed from his point of view as an explorer. The book is issued by the Palestine Exploration Fund and is executed in the best manner, with large type, illustrations, and maps. The several chapters treat of the Canaanites, Phenicians, Hebrews, Jews, Samaritans, the periods of the Greek, Herodian, Roman and Byzantine Ages, the Arab Conquest and the Crusaders. Every portion of this history is interesting; but we have been especially impressed with the way in which the author presents the decline of pure Christianity after the Council of Nice. Thus he speaks of—

> The dark ages of the fourth, fifth, and sixth centuries; ages of the advance of barbarism; ages of bitter controversy and ignorant priestcraft. Whether we reflect on the Bishop of Constantinople clubbed to death by monks in the council hall; or on Hypatia torn in pieces by savage fanatics in the cathedral of Alexandria; or on the superstitions and scandal of the pilgrimages; or on the organized trade in relics, we must equally become convinced of the barbarism of the Byzantine Age. The corruption of the church is not only most bitterly lamented by Gregory of Nazianzan and Chrysostom, but is clearly evidenced by such authentic documents as the Acts of the Councils. Theological controversy was the breath of life to all classes in the fourth century.

Thus, unconsciously but perfectly, the historian confirms our own interpreter of apocalyptic prophecy.

Twenty-One Years' Work in the Holy Land. London: R. Bentley & Son. 1887. pp. 237. $1.50.

On its twenty-first anniversary the Palestine Exploration Fund issued a volume which gave an account of the formation of the enterprise and of the work which had been accomplished. The writer was Mr. Walter Besant. He gave a plain history of the

expeditions, excavations, surveys, identifications, and publications of those years. The whole makes a good showing. Some fifty pictures add value to the book. The Fund has no official representative in this country, but subscribers sending half a guinea or more to George Armstrong, Secretary, No. 1 Adam Street, Adelphi, London, receive the *Quarterly Statement* of work and news, and participate in other benefits. The importance of the work and the good quality of what is done under the Fund are well known to readers of Wilson, Warren, Palmer, Tristram, and especially of Conder.

Tolstoi's Stories.

To those who first learned of Tolstoi in his great novel "Anna Karenina," and who have since followed him in his serious books, such as his "Childhood," "Confessions," "Religion," and the like, it will be delightful to greet him again as a story-teller, even of short stories, and moreover for children. The two tales, called "The Two Pilgrims" and "Where Love is there is God also," have been published by Thomas Y. Crowell & Co., in pretty white covers. The first is an account of two Russians who set out for Jerusalem and of what befell them, illustrating the saying of our Lord that men shall worship God neither on Gerizim nor at Jerusalem but in spirit and truth. The second illustrates doing good to the needy and so to the Lord. Then there is the volume of 363 pages, entitled "The Long Exile and Other Stories for Children," which has fourteen stories of noble purpose and charming piquancy.

The Doctrines in Spanish and Dutch.

We welcome neat pamphlets published by the American Swedenborg Printing and Publishing Society, 20 Cooper Union, New York, bringing to those who read Spanish and Dutch the doctrines of the New Church in their languages. For Spaniards we have a translation of the chapter on Penitence in "The True Christian Religion," a chapter which may be very useful to those accustomed only to the idea of Romish penance, and for the Hollanders we have the "Heavenly Doctrine." We congratulate the Society on these achievements, and hope that it will receive from our people the aid which it well deserves.

SUNDAY-SCHOOL STORIES. By E. E. HALE. Boston: Roberts Brothers. 1889. pp. 314. $1.00.

HERE are twenty-six stories written by Dr. Hale and his friends on the golden texts of the International Sunday-school lessons of the first half of 1889. Some are located in Palestine, others elsewhere. All are bright, helpful stories. The application of a few is not close to their texts, but they fit as well as could be expected. It is difficult to write short stories, and a few of these are connected. The child reader will be brought near to the human aspect of our Lord's life, but not to the other. Dr. Hale, like other Unitarians, turns away from Him any attributions of superhuman qualities, and makes, for instance, the "are greater than the temple" to be the Father.

THE TREES AND PLANTS OF THE BIBLE. By W. H. GROSER. London: The Religious Tract Society. 1888. pp. 230. $1.00.

THIS volume is one of the series called "By-Paths of Bible Knowledge," and treats of its subject in a way to convey the increased knowledge of modern times as to the natural history of the Bible. There are fourteen illustrations. A closing chapter deals in a vague but hopeful way with the symbolic use of trees and plants in the Word.

THE COUNTESS EVE. By J. H. SHORTHOUSE. New York: Harper and Brothers. pp. 122. 25 cents.

IN this novel the truth has been wrought out that one is attended by evil spirits who seek to arouse his passions. A figure prompting to evil is seen by a man of susceptible nature, and he is thereby led on to the verge of great wrong, when all is changed, and the evil spirit is conquered by the power of the cross. As in "Dr. Jekyll and Mr. Hyde," the nature of evil is represented in dramatic form, teaching an impressive lesson.

Some Thoughts on the Atonement, by Rev. D. R. Goodwin, is a pamphlet published by the Evangelical Education Society, Philadelphia. The writer is professor of systematic divinity in the Episcopal Divinity School of that city. With the purpose of resisting modern tendencies of thought he contends for the doctrine of the Thirty-Nine Articles that "Christ died to reconcile the Father to us." This inversion and perversion of thought he maintains in part by a learned use of the Epistles, and in part by

asserting that the Christianity of the past is unchangeable. "We are to expect no new sun-rise," he says, utterly ignoring the promises of our Lord's Second Coming when men will sing a new song. But the Atlantic cannot be swept back, and this kind of defense of past theology does not avail.

Signs of the Times. By Prof. Elliott Coues. Chicago: Religio-Philosophical Publishing House. 1889. pp. 44. 15 cents.

Dr. Coues is well known as a scientist and a somewhat enthusiastic receiver of new notions. He is a Spiritualist, a Buddhist, and a Theosophist, to say the least. In this essay he treated of three "signs," which were the Washington Congress of Women, Spiritualism, and Theosophy. His enthusiasm seems to overwhelm his science, so that, in cold type, his essay seems rather vague.

The Swedenborg Concordance. Vol. I. A to C. London: Swedenborg Society. 1888. pp. 893.

We have the pleasure, on receipt of this volume in its tasteful English binding, to call attention again to this noble work of Rev. John Faulkner Potts, B. A., who justly speaks of his work as "compiled, edited, and translated" by him. We take it up and read any page with a pleasure which we had not anticipated. To his great labors as a compiler Mr. Potts has added skilful work on the translation, for which he deserves full credit.

The Apostle of Burma. By William C. Richards. Boston: Lee & Shepard. 1889. pp. 146. $1.00.

This is a poetic account of the labors of that noble missionary, Adoniram Judson, written in a spirit of deep sympathy with his many trials and with truthful pictures of the dangers through which he passed. As Mr. Judson was born Aug. 9, 1788, this epic celebrates the centenary of his birth; and what good fruit has already grown from the seeds planted by him! Missionary activity is an essential part of the new age.

The Children's New-Church Magazine. Vol. IX. Boston; Massachusetts New-Church Union. pp. 384. $1.25.

We lately loaned a volume of this series to a young friend, who brought it back saying that she had read not only a designated

article, but much more, "and was delighted with it all." In its neat binding the annual volume for 1888 makes a good book to have, containing as it does many excellent short stories and some dozen "Letters from the East."

The New-Church Magazine (London) for February, had as its leading article, a review of a recently issued Swedish biography of Jasper Swedberg, Bishop of Scara, by Tottie. The writer is Dr. J. J. G. Wilkinson, who vividly brings out the strong mental qualities of Swedenborg's father, who was not only a devout man, but earnestly opposed to all corruptions in the church, and withal very free from unreasonable dogmas. It is to be hoped that Mr. Tottie's work will be translated into English, but we express our indebtedness to Dr. Wilkinson for his lucid review.

Impending Perils is the title of an address delivered by Hon. C. C. Bonney, of Chicago, before the Ohio Bar Association, and printed for distribution. He vigorously discusses the evils of the dispensation of justice as now practised, and applies his energetic mind to the work of reform.

The Twentieth Century is a little paper published weekly at 38 Park Row, New York, with Rev. Hugh O. Pentecost for editor. Mr. Pentecost, whose sympathy with the George movement is well known, prints here his addresses to congregations which he gathers in New York and Newark. He seems to be a radical Unitarian.

The Pope Manufacturing Company of Boston, New York, and Chicago, sends us its handsome calendar, which is good to use on account of its unique form, and which tells wonderful things about the bicycles of this company.

First Steps in Reading by Martha A. Pease, published by S. R. Winchell, Chicago, shows how nicely primers are made at the present day.

THE NEW CHURCH.

ORDER FOR THE SAKE OF USE.

We have always had two classes of thinkers about the best forms of organization, and the best ways of arranging the ministry and other important matters. One class has looked to use: has taken no steps not required by existing conditions, has acted with the view always of performing a manifest use, and has not been in favor of making arrangements in advance of the need. The question with them has been, What is most useful in the case? or, What is the most orderly way of attaining this useful result? To such, order has been a name for use, and the two have been joined in a heavenly marriage. If mistakes were made as to needs and methods, the mind, enlightened by experience, found the remedy by keeping upon the same line of order in use.

On the other, there have always been some not inclined to practical matters, and these have felt that order, in and by itself, was the great aim. Taking little interest in pastoral duties, they have insisted that, as use could not be without order, so in finding what order required use would be cared for. But, by removing the mind from considerations of use, they have seemed to lose practical wisdom. "Rules of order" at great length have been proposed by those not succeeding well in practical work: titles have been introduced with only a shadow of reality, and great schemes have been put upon paper which had no foundation in uses to be performed. Moreover, the abstract study of order is apt to wander into the development of the taste of the student, so that what he claims as the only true order may seem to others the expression of mere personal preference. Such codes, when applied, create friction and distrust, and lead some to reject even useful regulations.

To give an instance of what we mean by order not for the sake of use, we may refer to what occurred in 1623, when Elder Brewster, who had come out with Plymouth Colony, wrote back to pastor John Robinson in Holland as to the need of his being authorized to administer the sacraments. To be sure there was

still but one society with one head; but the two sections were three thousand miles apart, and there was but little prospect that Robinson would be brought over soon, if at all. To this request Robinson replied:

> Touching the question propounded by you, I judge it not lawful for you, being a ruling elder, as in ROM. xii. 7, 8, and 1 TIM. v. 17, opposed to the elders that teach and exhort and labour in the Word and doctrine, to which the sacraments are annexed, to administer them, nor convenient if it were lawful.

Thus, Brewster was enjoined by Robinson, who died about a year after, a man of wonderful foresight in some things, but so strict a legalist that the flock in Plymouth suffered a serious deprivation.

He was a wise man who said that for the young child loose and flexible garments should be furnished. To encase it at once in such close fitting raiment as is suited to the fully developed man in his activities is to dwarf its growth and to threaten its destruction. Yet something like this mistake has been more than once proposed to our people and even to some extent has been carried into effect. The injury which has resulted should be a warning to us to look always to use, to let regulations grow with our growth, and to resist visionary and premature plans of organization suited either to the past alone or to a vastly more numerous body.

TULKISM.

AMONG the early receivers of our doctrines was one whose name, whether justly or unjustly, has been used to describe a singular mistake in apprehending the doctrine of the Sacred Scripture. A recent letter referred to the fact that a new worker in a distant field, who was once regarded as a promising leader, had become infected with this idea, and raised the question whether "the Tulk disease" had not had a certain run in England and America, and so might be expected to prevail for a time in other countries. "For, as we can estimate the duration, length, crisis, and convalescence of a fever or a throat disease, I believe we can also estimate roughly the duration, crisis, and probable development of such spiritual distempers."

This is very calm, and in its way comforting, but we have some fear as to convalescence coming in all cases. If a person has been led by rationalistic critics to believe that the Scriptures are not true, and so has come to think that they are to be regarded only in their spiritual meaning; if he has come to believe with Renan

or Ingersoll that there was no Incarnation; if materialism holds him fast while he is trying to teach the spiritual meaning of Scripture, there must be such a confusion in his mind, such a serving of two masters, such a foundationless idea of the Word, that the danger is of his going back to Egypt rather than forward to Canaan.

We have found no such person who was not ignorant of the facts of history and of science, and so was easily led to reject the "evidences." And we have also found that such a person was always of misty mind, vague in statement, and so incapable of weighing justly the sweeping assertions of atheists. The "disease" is undoubtedly one to which a new mind is liable, on account of the perfection of the spiritual meaning and of the unattractiveness and improbability of the literal meaning in places, but to be led into the idea that goes by the name of Tulkism is mere enthusiasm of the baser sort, puts a check to all useful work, and leaves only weak philosophizing in its stead, and renders one incapable of leading sinners to the personal Saviour. To one tempted in this way we would commend a visit to the Holy Land, where, daily surrounded by evidences of Scripture truth, he would quickly be led to drop his unbelief; for it is simply this and nothing else.

CHURCH ENDOWMENTS.

A FRIEND lately asked the question, "Does your MAGAZINE need an endowment?" We answered at once that it could be greatly improved if it had one. He then asked the same question in regard to the Theological School, the Board of Missions, and the Board of Publication. We answered, as before, that endowments would cause manifest gains in their efficiency. He then asked if this was not an evident fact, needing no argument; and to this we agreed. He then said, "This being self-evident, I do not see why the fortunes made by our people do not result in such endowments, for any business man can see the need: and he can see, while he is building a magnificent house or laying out fine grounds, that no good is being done to the sacred uses which he holds dear, and that they are feebly maintained because he and others do not give their aid." He added that, in a long experience among our people, he had seen large fortunes made, enjoyed, and either lost or left to those who had no interest in the New Church, without any material benefit coming to these all-important institutions. He could not see, he said, that when large returns

came to our people, it was intended of Providence that they should do everything with their money except to aid the progress of their religion.

So sweeping a remark may be too severe. To some extent generous subscriptions have been made to the Theological School, for instance, but it is true that the Board of Missions has only one small invested fund, when it might use a large income to advantage; and it is true that other uses are jeopardized by being without capital, and having life only from year to year.

It also occurred to us when thinking upon the matter, that it would probably be found from an inspection of the funds now held for such purposes, that they have been mainly given by persons of moderate means, who have been little known in the business world, and have given from their "living" rather than from their "abundance." A large donor to the Massachusetts New-Church Union was a lady of quiet and economical ways who would not have been considered rich. Another large donor was a man who began life with nothing but energy, and who was always a diligent worker. On the other hand — but it would do no good to speak regretfully of opposite instances.

This can be said, that the gifts of those who must use self-denial to make them are full of blessing, and that no one ought to doubt that, sooner or later, the good examples which have been set by those of small fortunes will be followed by those who, richly furnished with this world's goods, may now seem to use them in too selfish and too worldly a way.

SWEDEN.

Rev. C. J. N. Manby wrote under date of Dec. 13, 1888:

You know, I suppose, that the Board of Missions of your General Convention has voted the sum of $300 for the mission in Sweden, one-half of which sum has been transmitted to the undersigned. Be the Lord thanked, and His disciples in the organized New Church of your country, for what has been done for dear old Sweden. May it be a lasting blessing! What most gladdens me and many friends here is that now it has come before the eyes of our American brethren to make a balance between the two branches of the New Church in Sweden. It ought to be so, for they are parts of a common whole, two regiments if you like with a dissimilar uniform of one army.

During the latter part of last summer it was my privilege to perform a most encouraging missionary work in more places than ever before, over twenty, in Wermland, Dalecarlia, Ostergotland, Skane, Gestrikland, Westmanland, Upland, Sodermanland, and Nerike. I preached to audiences of from one to five hundred

persons, and distributed books and tracts. In several of the visited places the new truths had not before been preached.

Returning from Malmo I lodged a couple of days with my dear friends Rev. and Mrs. Winslow, in Copenhagen. I hope that the Board has generously remembered them. They need even more than we in Sweden your kind assistance.

Our Stockholm friends have hired for another year the fine hall opposite the central station. I have been there a month and will stay to the middle of January, when I will return to Gottenburg for six weeks and then go back to Stockholm for three months. You see that we have need of more laborers. At least two missionaries could well spend their time by going from town to town and preaching the Heavenly Doctrines.

And now, beloved brother, may the Lord Jesus give you and yours a blessed Christmas and a happy New Year.

Fraternally yours in the Lord,

C. J. N. Manby.

ITALY.

We were glad to receive a line from Signor Scocia telling of his delightful Christmas with the families from America, Dr. Hibbard's and Mr. Sewall's, now sojourning in Florence.

APRIL 30, 1889.

April 30, 1789, George Washington was inaugurated first President of the United States. The devout sentiments with which he closed his address were fittingly followed by religious services. It was a solemn day. At nine o'clock in the morning meetings were held in all the churches to implore the blessing of heaven on the nation and its President. We have received a circular from ministers in New York asking us to extend notice of their plan to have religious meetings held on that day, at that hour, this year to give thanks for the innumerable blessings which have come to our people during the century and to ask the Divine aid for the years that are to come. We urge all our churches to enter heartily into this most timely centennial plan, and to praise the Lord for his mighty acts according to his excellent greatness.

THE RELIGIOUS WORLD.

NEWS FROM JERUSALEM.

A LETTER, dated Dec. 11, says:

The news I have to tell will greatly surprise you, coming so soon after that of Mr. Spafford's death. The Lord has, in His infinite love and wisdom, taken from us another of our brothers, and that one Capt. Sylvester who wrote to you announcing Mr. Spafford's removal. He died Nov. 7, after three days' illness.

The signs of blessing to this land are multiplying. The need of a permanent water supply for Jerusalem is now greatly felt, for the people have suffered from its scarcity. Now we and all the country are rejoicing in a most unusually abundant rainfall. It began in October, and by the middle of November we had had more than eight inches. No such early rain has been recorded for many years. Then followed nearly a month of bright, open weather in which the fellaheen were able to plough and sow. This last week we have had another abundant rain, raising the total fall to twelve inches. The cisterns are filling, and the prospect for the crops is excellent. There will soon be grass everywhere for the cattle, and then milk and leben for the people. We hear that a road is to be made to Ain Karim and one from Hebron to Gaza.

SIGNS OF HOPE.

UNDER this head the Rev. Dr. J. H. Barrows, of the First Presbyterian Church, Chicago, has printed in the *Independent* the most sanguine sentiments which we have met with. He says of the general condition of churches:

The attacks of unbelief have forced the people of God together. The gathering of increasing multitudes into the great cities has tended to emancipate from the petty narrowness of village life as it once was. The decay of theological system-building and the increased devotion to Biblical study have both helped to answer the Lord's Prayer that his followers be one. There is room enough in the infinity of God's Word for all of God's children, and we are beginning to see that the Bible is meeting-ground for all who believe in its celestial and saving truths. Sheep that feed from the Divine hand ought not to quarrel. We are learning to combine in many works of charity and reform. On foreign fields different denominations are beginning to unite as the Reformed and Presbyterian Churches have done. Inter-denominational comity is one of the watchwords of home-mission work. The most lonely of all the denominations, the Episcopal, is asking us through the bishops, to come within her fold; and I have no doubt that in a few years she will be willing to give all that she asks of others. The signs are propitious. Exclusiveness and pretension cannot survive the robust common

sense of the Christian laymen of our country. Prophets of reconciliation are rising up on every side, and as the supremacy of Christ above all ecclesiasticisms and theologies, above all human names and man-made divisions, is more fully recognized, the church will present a conquering front to the world, and furnish one of the primal conditions of the greatest and swiftest spiritual advance.

Of his own belief he says, —

We preach no Gospel of despair. We will not cut the nerve of hope while God gives us Jesus to preach and the Spirit to make the Word mighty. Injustice is often done to the great body of evangelical believers, by the declarations of liberal preachers and others, that we believe the most frightful perversions of the orthodox doctrines which have been taught in other times, and are held by a few in our own age.

TRUTH AND KINDNESS.

We note a wise word in the *Watchman* (Baptist) as to reform controversialists:

In all religious and reform discussion it would seem to be of the first moment that two things be observed as essential: 1. Accurate truthfulness of statement. 2. Avoidance of all motive judgments. Under the first of these the purpose will be held to, to speak "the truth, the whole truth, and nothing but the truth"; how different from what well-nigh every day is said and is printed! Under the second count there will be the alike scrupulous resolve to bear in mind the Master's precept, "Jndge Not." We need hardly add what a clearing of the atmosphere would everywhere ensue — in all reforms and religious agitations, and in those political as well, could the two points above commended come into concrete and constant exemplification. Brothers and sisters, all at least, whom we, through these columns, can address, suffer from us this "word of exhortation." Every day impresses upon the reading and the hearing editor at least, a sense of the value and the importance of giving heed to what is here urged.

THE NEW VIEW OF DEATH.

Rev. Reuen Thomas, a Congregationalist, as quoted by *Zion's Herald*, speaks a new faith in his book "Through Death to Life":

If we could get rid of our materialism and the remnants of our inherited heathenism, we could go to the grave with a lovelier as well as a livelier faith, and, instead of burying our hearts in it, we could put our feet upon it, and knowing whereof we affirm, say, "He is not here, he is risen." That Christianity which does not help us when most we need help is of a very suspicious character and quality. It would be a heart-breaking thing to go to the grave and deposit there anything which was vital, anything which was necessary to the happiness or perfection of any one we really loved. Those scenes which in cemeteries and graveyards I have sometimes witnessed, when friends could not be torn away from the decaying material which was there deposited, are very sorrowful scenes. While they speak of a love which is impressive and beautiful, they also speak of an ignorance which is painful, and of a low spirituality which is depressing. And yet I

suppose I should be counted a heathen, if on such an occasion I should say, "My good sir, or madam, there is nothing there in that grave but temporary consolidations of a little atmosphere, with a few pounds of phosphate of lime." Yet that is the literal truth of the case. If it were scattered to the four winds, it would make no difference to the happiness or progress of your beloved one. "But" — but what? "It was all I had left of my father, my mother, my child." Alas! alas! that any of us should be so unimpressed by the teachings of our Lord and His Apostles that we should ever feel like that! Outside of what remains there, *all* is left.

BROAD CHURCHMANSHIP.

CANON WILBERFORCE, of Southampton, has been receiving reproofs for saying, as to bishops for missionaries:

He wished to be perfectly open about the matter, and greatly as he valued the Order he did not believe that a bishop made the Church, but a Church the bishop, and he could not accept what might be called the "nebular theory" in regard to bishops, namely, the principle that by sending out a bishop there would radiate from him a Church. He believed, too, that the way into the Church was through conversion to Christ, and not that the way to conversion to Christ was through the Church. He thought, further, there was the greatest possible danger in our imagining we could spread the Gospel by taking out to the people abroad a Church system, instead of the simple Gospel incorporated in the life of the missionary, whatever might be his creed.

THE POPE OUT OF ROME.

A ROMAN Catholic priest writes in the *Independent* of the benefit which it would be to the Pope to leave Rome:

There are many Catholics who desire that the Pope may be obliged to abandon Rome or leave it voluntarily. These think that he might also leave behind him many incongruous surroundings of the simple yet sublime office of the fisherman. Obstacles to the proper teaching of the Gospel may be found in many of those human weeds that have grown up around the Vatican. The clamors raised for the preservation of the remnants of temporal power, the greed for human dignity, and the tricks necessary to maintain an outward semblance of worldly pomp, in contradiction to the simplicity of Christ, and many other unseemly characteristics of Papal Rome, might prove a good and desirable riddance to the head of Peter's Church.

AN INTOLERANT CATECHISM.

REV. F. A. GACE, vicar of Great Barling, Essex, is the author of a book for use in families, which has gone through ten editions. Thus it speaks:

In what light ought we to consider Dissenters? As heretics. Is their worship a laudable service? No; their worship is idolatrous. Is dissent a great sin? Yes; it is in direct opposition to our duty to God. Why have not Dissenters

been excommunicated? Because the law of the land does not allow the wholesome law of the Church to be acted on. Is it wicked to enter a meeting-house? Most assuredly. Is the word "Chapel" ever misapplied? Frequently; it is confounded with the word "meeting-house."

This seems to be the spirit of the "great red dragon" of Rev. xii.

CHURCH UNION IN JAPAN.

At the discussion on proposed union of mission churches in Japan, the Rev. Mr. Miyagawa, of Osaka, said:

(1) In our creed let us have simplicity — a creed that will allow of liberty of thought and conscience. We are not bound to believe all our kind teachers tell us. We believe them, respect them, want them to teach us and to work with us, but we must be allowed to grow. (2) As to government, I love freedom; but as we grow we must have some sort of government. So long, however, as the local church is the source of power, and independent in its own affairs, we need have no fear. (3) The system of courts and trials in the proposed Constitution troubles some people. Well, I've heard a rumor that the Presbyterians say they've had no use for those things for twenty years, and won't feel very bad if all that goes into an Appendix, as an example of how to do it in case of need. I shall have nothing to do with sect, even though it be Congregational. Let us have a church unfettered with the names of Western sects — a church of Christ.

THE MORMON CHURCH.

A writer in the *Independent* tells of a religious service which he attended in Utah:

The service closed and the Bible had not been opened nor a word repeated from it, nor a word said about sin, redemption, a Saviour, heaven or hell; not a sobering thought nor one calculated to comfort a sin-sick or a sorrowing soul, or to lift one out of the earthly into the heavenly. This is the best bishop and the best stake of the Latter-Day Saints. If this is the best, what must the worst be? One of their returned missionaries once said, in the hearing of one who was present at this service: "The world call us the scum of creation. Yes, that kind of scum which rises on good milk." But if the service we attended was the cream, what must the skim-milk be?

THE DARK PAST.

In the *Andover Review* Dr. William Barrows writes very sensibly of the errors of the past, under the title "Some Theological Burdens Removed." He says:

The tone of the government under which they lived would naturally and irresistibly affect writers who were conceiving and constructing a scheme of Divine government. A theodicy of that age of civil despotism would attribute to God a disproportionate and awful sovereignty, not much relieved in background and surroundings by the qualities which make God our Father who is in heaven. Men

called their own king "Dread Sovereign," and God was supposed to be honored and exalted by attributing to Him absolute sovereignty, decrees, predestination, election, reprobation, even of infants, and other cool and unsympathetic qualities. The Westminster Assembly's Catechism was written under the first Charles, and during the reign of Louis XIV. It probably could never have been written under a Republic of individuals and Bibles and ballots and Sunday Schools.

IMMEDIATE RESURRECTION.

A BAPTIST brother writing to the *Watchman*, in putting aside the idea of a long deferred resurrection, seems to overlook the Bible doctrine of a third-day awakening, for he says of one whom he would honor, —

President L. A. Dunn, D. D., died this afternoon, very suddenly. He attended Thanksgiving services at the church this morning; to-night he is in heaven.

WELCOMING THE TRUTH.

DR. NEWMAN SMYTHE has said, —

If Providence is about to send into the churches a creed born anew of the Spirit of Truth, which shall inherit the part and also be the heir of modern knowledge, and prove equal to present responsibilities of thought, then surely the church of the Living God should be ready to receive it and ordain it with its authority for the work to which it shall be called.

WARNING TO THE ROMAN CHURCH.

THE following comes from the pen of the "Nun of Kenmare":

I firmly believe that there will be a reaction against the Roman Church in America, unless there is a reform in that church, which its past history does not lead as to hope for. A church which claims infallibility in all its doings, as well as for all its doctrines, will neither listen to a cry for needed reforms nor avert calamity. And it will not even learn from history. Already there are signs of the beginning of the end, if only those who could avert evil by reading them aright would read them.

PROGRESS OF FAITH.

REV. L. C. BAKER in his "Words of Reconciliation" speaks plainly of the need of creed revision:

No observer of the changes going on in these churches will fail to see how strongly the drift is in this direction. In the Episcopal Church such men as Archdeacon Farrar preach the Gospel of eternal hope; and few of their prominent preachers are without some sympathy with it.

In the Presbyterian Church of Scotland, such men as the Rev. Marcus Dods, D. D., and Professor Candlish are open advocates of a revised confession. Such men as Professor Charles A. Briggs in this country openly condemn Dorner to their students as the type of healthy progress in theology. Even in Princeton no one any longer hears the eschatology of Princeton preached. A Presbyterian elder

writes to the New York *Evangelist*, imploring the church to relieve the consciences of the elders, and of men who are sought out for that office, from the dishonesty of subscription to statements on matters of great concern which they no longer fully believe. The best pulpits of that denomination would be inaccessible to any man who proposed to preach from them in an honest way some of the doctrines of its own standards. Imagine Dr. John Hall, for example, preaching to his Fifth Avenue congregation — as he ought to preach, if true — that all unbelievers will be punished "with most grievous and unspeakable torments without intermission, with the devil and his angels, in hell fire forever." Jonathan Edwards preached consistently in this way. If he were alive to-day, however, he would offer himself in vain for a call to any metropolitan church; nor could he be reëlected as president of Princeton College.

THE FATE OF LOW-CHURCH VIEWS.

If it were not so pitiable to see the cropping out of pride in weak priests and bishops, it would be amusing to note the explosion which took place at the recent Church Congress in Buffalo:

Bishop Coxe presiding, Rev. Percy Grant, of Fall River, asserted that Episcopacy had been retained in England at the time of the Reformation for political reasons, and without any notion of a special Divine grace inhering in the Episcopal office. Bishop Coxe characterized this statement as "abominable," and said he could easily refute it, but would not. Mr. Grant rose again, whereat the bishop said, "Sit down, sir! I will not hear a single word!"

BIBLES THEN AND NOW.

An exchange has lately pointed out the change which has come to pass in six hundred years:

In the time of King Edward I. the price of a Bible was £37 sterling. A laboring man then received for his work 1 1-2 pence a day, from which it may easily be reckoned that a laboring man could not have purchased a Bible at that time without having the savings of more than eighteen years. It is quite within the limits, then, to say that to the man who receives 4s. a day for his work, the Bible costs 22,000 times less than it did in the days of Edward I.

INCREASING FREEDOM IN ITALY.

We find in the *Christian Intelligencer* the following:

Dr. Beltrami not long ago was a distinguished member of the Roman Church, being Professor of Philosophy in the Seminario Vescovile at Brescia, and also a priest. Becoming convinced that the dogmas and practices of the Papal Church were contrary to the Word of God, he abandoned that church and became the pastor of the Free Italian Church at Pisa. He was arrested last June for conducting a funeral service, on the charge that he had sought to bring discredit on the established religion by saying that the Roman Catholic religion was a false religion. The judge of the tribunal at Pisa has just acquitted him, and his preaching is attended by an increased audience.

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